*Progress Report Series : 7*

# PROGRESS OF KANNADA RESEARCH

IN

# BOMBAY STATE

(1947-1952)

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*by*

VIDYARATNA R. S. PANCHAMUKHI, M.A.,

Director of Kannada Research ( *Retired* )

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KANNADA RESEARCH INSTITUTE, DHARWAR

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S. S. MALWAD, M. A.,
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# PREFACE

The present volume is a collection of the Progress Reports of the Kannada Research Institute for the years 1947-52. They set out briefly yet adequately the work that is being done at the Institute under its various branches such as Archaeology, Epigraphy, Kannada Language and Literature and Sociology.

With an extensive scope and limited resources the Institute has shown notable progress in the field of Kannada research. The credit for this goes to Shri R. S. Panchamukhi, till recently the Director of Kannada Research, and the other members of the staff.

The reports besides listing the valuable basic research material collected year after year attempt to explain concisely the significance of the finds. The epigraphical records noticed throw light on numerous problems and present a fruitful field to scholars interested in this branch. The collection of manuscripts is registering a steady increase and an examination of some of them would afford fresh material for the history of Kannada literature.

In the period covered by the report are noticed more than a dozen sites of archaeological interest, ranging between the pre-historic and 9th-10th century ( A. D. ) period. If a scientific survey of these and other similar sites were to be undertaken, it would be possible to trace more vividly the cultural heritage of this part of Karnatak besides helping to locate the missing links in Karnatak History.

This volume has been prepared by Vidyaratna R. S. Panchamukhi in his capacity of Director of Kannada Research. It would be quite in the fitness of things to place on record the valuable services rendered by the Ex-Director towards the growth of the Institute.

On behalf of the Institute I have to thank the Manager, Karnatak Printing Works, Dharwar for having carried out the work of printing efficiently.

KANNADA RESEARCH INSTITUTE,
DHARWAR.
*5th August, 1953.*

S. S. MALWAD,
*Professor of Kannada, K. C.*
*& Ex-officio Director, K. R. I., Dharwar.*

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# Progress of Kannada Research in Bombay Province
## 1946 – 47

During the year under review the Kannada Research Institute continued ( 1 ) the work of collecting the basic materials – both historical and literary – and their interpretation, ( 2 ) prepared the manuscript copies of publications to be sent to the press, ( 3 ) held extension research lectures for the benefit of students studying for M. A. and Ph. D. and ( 4 ) guided the Ph. D. students of the Institute by delivering regular lectures bearing on their theses. The examination and survey of Mōdi documents throwing light on the historical and cultural aspects of Karnatak was also continued. Sketches of sculptures from some temples in Karnatak weje prepared by undertaking special tours for the purpose.

### COLLECTION OF BASIC MATERIAL

The Director undertook tours to Allahabad, Benares, Patna and Gaya in North India and visited several placces in Karnatak for the collection of basic materials. The Research Assistant conducted the epigraphical and manuscript survey in the Shahapur and Ankola Taluks and the Temporary Touring Assistants carried on manuscript survey in Jamkhandi State, Chikkodi, Hukkeri, Navalgund, and Sirsi Taluks of the Bombay Karnatak. The Photographer-Artist-Draftsman accompanied the Director in some of his tours and took photographs and sketches of sculptures and temples.

As a result of the above tours, the following fresh material was added to the Institute during the year under notice :—

| | |
|---|---|
| Manuscripts | 107 |
| Inscriptions | 36 |
| Set of copper-plates | 1 |
| Sculptures and bronzes | 37 |
| Documents | Some papers pertaining to the political and social history of Karnatak. |
| Archaeological finds :— | Potsherds, vases, terra-cotta beads, an iron chopper from the sites at Kadoli and Sambargi newly explored. |
| Coins | 24 |
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# KARNATAK ARCHAELOGY AND EPIGRAPHY

## ( *a* ) — Archaelogy

Important archaelogical sites were explored at Kaḍōli and Sambargi in the Shahapur Taluk of the Sangli State.

Kaḍōli is situated about 8 miles away to the North West of Belgaum. The Mārkaṇḍēya river flows at a distance of a mile from the village. To the east of the village lies a mound in survey No. 307 which is much disturbed. The villagers are digging out earth for preparing *Kacchā* bricks for the erection of their buildings. The surrounding area also is much disturbed by the cultivators due to tilling. Now only a small cultural debris forms the above mound. By the well sunk in this area it can be seen that the debris contains cultural layers upto the depth of 7 to 8 ft. Below it is met the natural soil.

Potsherds —Polished red and black, spouts of jars, vases, oil lamps, designed pottery, brims of jars, whetstones, terra-cotta beads etc, are reported to be brought to view at the time of digging. Bones and iron slags are also found in the area. A small collection of the finds is brought to the Institute for comparative study and exhibition in Museum.

The finds bear a general resemblance to the antiquities from Herakal, Vaḍagaon and Kolhapur.

The next archaeological site comes from the village Sambargi situated on the Belgaum Kalādgi road, 6 miles to the east of Belgaum. The site covering an area of 4 furlongs in length and 2 furlongs in breadth lies to the South of the village. Unfortunately, Mullāna Dinne in which numerous archaelogical finds are reposted to have been found was levelled down for the construction of the aerodrome in 1943. The mound ( *dinne* ) is said to have yielded arrows, axes and other implements besides many pots and potsherds...None of the objects, dug out, were preserved except an iron chopper which is kindly presented to the Institute by Mr. A. D. Desai of Sambargi.

The mound was being called *Mullāna-dinne* as it belonged to the Mullā family.

At the time of digging a canal between Sambargi and the brook running to the south of it many objects such as grinding stones, earthen vessels— red and black, baths made of mortar and stones, bones, pounding stones, four legged stones etc., were found by the villagers. The canal was dug about 1929 to a depth of 12 ft. or so. As the canal is now filled up no traces of the finds are available. This canal site bears the ownership of Messers. A. D. Desai, Lakshman *Joi*, Siddappa Savadi etc.

Earthen vases, brick-bats etc., are found near the village. These finds resemble those from Vadagaon. From the fragments of bones and missiles etc.,

that are obtained for a trial digging near the Mullāna-*dinne*, it may be surmised that the place was a scene of some battle. But unless the area is fully explored and excavated, no definite opinion can be expressed on this point.

In the same elavated region which has been levelled down and converted into an aerodrome are observable lines of footsteps artificially cut on the laterite. These are explained by the villagers as door-steps leading to the houses of the Pāṇḍavas. No houses or their remanants are however seen in the area. It is worth noting that the term houses of Pāṇḍavas reminds one of the expression *Pāṇḍavana mane* ( houses of Pāṇḍavas ) usually applied by the villagers to the dolmens.

About 10 miles to the West of Belgaum near the Belgaum-Vengurla road stands at the foot of the Vaijanātha hill a small village by name Dēvaravādi. The big cave at the place has a natural varandah measuring 100′ × 40′. Inside, the cave is artificially cut. A raised plat-form, 8′ high, cut in the rock is visible to the front. In the middle of this cave runs a passage 8 ft. wide leading to the shrine of Kārtikēya. On the proper left of the cave is a small cistern or *pōdhi* which is a constant source of water. On the opposite side is the tomb of a *sanyāsi* named Ganēśagiri.

The above cave faces east. It commands a grand view of the palains before it. Now a modern enclosure is seen over the opening of the cave.

Two unfinished caves are cut in the Sambare-māmātak at Uchagaon in the Anagol Taluka. These caves are small and are cut to the depth of only 4′. In cave I two small pillars are seen. The Cave II situated close to Cave No. I is 14′ broad, 5′ high and 4′ deep. Only 4 pillars are cut. The reason as to why these caves were left unfinished cannot be made out. The softness of the rock might be one of the causes.

On the top of the hillock in which these caves are cut is lying a broken big image of Pārśvanātha canopied by the seven hoards of serpent. It is apparent that the image was worshipped in the basti which is however demolished beyond recognition.

In the enclosure of the Vaijanātha temple at Dēvaravāḍa stand two temples dedicated to Vaijanātha, also called Vaidyanātha and the other to Pārvati or Ārōgyabhavāni. Both these temples which were standing separately, parallel to each other are now connected by a colonnode in the late Muslim style of structure. The temple of Pārvati has its *Vimāna* built in the northern style while that of Vaijanātha has the southern type of *Vimāna*. These temples belong to the late Yādava style of architecture and resemble the temples standing along the Tungabhadrā river and at Haripur near Sangli. The Pārvati temple has a four pillared maṇḍapa and Sukanāsi.

At Aurasa in the Ankola Taluka there is an old temple of Kātyāyanī-Baṇēśvara which is held very sacred by the people. A few years back the Mahārāja of Mysore paid a visit to this temple.

Apart from the religious and traditional associations this temple is architecturally important. It has a vaulted ceiling supported by round beams (in morrar) and exhibits the devices used in the style of the bamboo architecture of the coastal region and which is reminiscent of the style adopted in the Bhōjā and Kēralā caves. This temple is the biggest, though temples of vaulted ceiling are common to this coastal region. In the maṇḍapa are big-round pillars that support the arches. The navaraṅga measures 25 ft. × 25 ft.

Here also as in the case of the Vaijanātha temple at Dēvaravāda two temples dedicated to Kātyāyanī and Bāṇēśvara, separately stand close to each other.

Mr. A. M. Annigeri, M. A., Research Assistant was deputed to receive training in the methods of excavation at Harappa under the Director General of Archaeology in India.

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## ( *b* ) — Epigraphy

Among the 37 stone and copper-plate records examined during the year, the Ārgā copperplates are the oldest. There are only two plates having no seal. They disclose for the first time the name of a Bhōja king, Kāpālivarman as ruling from Pāmasā Khēṭaka in the Śivapura country and records a gift of Āditya Śrēshṭhi pukkolli Khajjana near the village of Śivapuraka grāma to Svāmikarāja at the latter's request who in turn donated the gift by pouring of water to Bhavārya of the Kauṇḍinya *gōtra* for the attainment of religious merit. It is stipulated that none of the king's family or of a different family should destroy the gift. If any body does so he will be coupled with 'sin. The protector will be enjoined with good spritis. This is the order....Krishṇabhōyaka wrote the record.

The new existence of the Litherts unknown family of rulers called the Bhōjas ruling over tne western coast in the 6th & 7th Century A. D. is made known by the present record. The places Śivapura and Bāmasā Khēṭaka are situated in the Goa territory and the adjoining area. Since the term Dharmma mahārāja is appellated to Kāpālivarman it shows that the king was ruling independently with suzerain powers. The dynastic history of the Bhōjas can be constructed if some more records of the family are brought to light.

Palaeographically the plates may be assigned to 6th century A. D.

## NĀGAVARMA OF GŌKARṆA

In a record at Baḍigēri ( Ankola Taluka ) is lying a rectangular stone pillar dated in Śaka 1035, Virkṛita. It refers itself to the reign of Mahāmaṇḍalēśvara Nāgavarmarasa who is known to be the lord of Gōkarṇapura ( See Digest of Annual Report in Kannada Research in B. P. 1940-41 p. ) Dāyimārida Śrīkarida Sanda, stated to have been born at Āridagēri is described as a vanquisher of the arrogant, important figure in royal palace, goveiner of a *nāḍu*, and privileged hero in the palace. He seems to have displayed a heroic feat of getting the loads of corn carried to Eḍūr, himself being equipped with 30 armed servants. In this act Rakkasārida, son of Asagarida and grandson of Mikkasanda is stated to have ascended heaven. His son, Guṇukuvārida who was born to his father as the sprouting of a diamond flower to the teeth of the lion set up a stone to commemorate the death of his father at a cost of 20 gold *gadyāṇas*. At the time of their death Dēvagarida, Rakkasārida and Bammuvārida are stated to have reached heaven after advising Guṇukuvārida. The record in U. 38-41 states that the three persons named above granted the gift on the date specified, so that merit may accrue to them. Whether the act of donating was actually made on the day of his death or not is doubtful. Their exists the custom of donating money etc., on the burial place by the friends and relatives of the deceased. Probably the same custom was in vague in the 12th Century A. D. also as can be surmised from this record.

Rēvaṇayya of the Sēnabōva family who was like a slap on the face of the malicious composed the record and Lakkamōja who was an ocean of learning put it on stone. The latter's son ( or brother ) in-law " Goravōja of Chandanabaḷi " executed the stone. A certain Ponna, son of Nāgavarmmarasa is mentioned at the end of the inscription.

## THE KADAMBAS OF CHANDĀVARA

The third record hailing from Uḷuvari in the Ankola Taluka is a herostone standing before the Mahādēva temple. It referes itself to the rule of Kadaṁba Chakravarti Tribhuvanamalla who is described with the usual Kadaṁba titles. This king is stated to be a devotee of god Mahābala of Gōkarṇa and seems to belong to the Chandāvara branch of the later Kadaṁbas, ( Varavi ) - nāyaka, brother-in-law ( ? ) of Bamma is recorded to have died in the battle. The date of the record is not preserved.

The title Kadaṁba Chakarvarti borne by Tribhuvanamalla suggests that he was ruling his principality as an independent king though the hereditary title of Pañchamahāśabda Mahāmahēsvara is retained.

The Mogtā ( Ankola Taluka ) record dated in the 3rd regnal year of Kāmadēva seems to record the fight between Leṅkada Nagadēva and the Yādavas ( ? ). Due to the damaged condition of the stone, the details of the fight cannot be made out.

The Ankola record refers to the joint reign of Kalidēvarasa of the Kadamba family. They are stated to have been ruling the Haive 500 in delightful conversation. The second half of the record being much damaged does not give the full details of the battle but only the name of Kāvadēvarasa is preserved.

For a detailed study of the Kanaṁbas of Chandāvara to which the above records refer see the Digest of Annual Report etc. 1940–41.

## II MUSEUM

### Image of Viṭṭhala

A fine image of Viṭṭhala in brass was secured on loan for study at the Museum. The god is attended by his consorts Rakhumāi (Rukmiṇi) and Rāi (Rādhāi) which are separate icons. The art exhibited in the execution of these images is superb. The fingers, the nails, the eye-brows, the nose, the lips etc., and the ornaments decorating the body are all prepared by the artist with utmost care.

Viṭṭhala, popularly known as Viṭhōba is a form of Vishṇu. He is very popular in Mahārāshṭra and North Karnatak with his sacred seat at Paṇḍharpūr. Many temples dedicated to this deity have sprung up all over the Deccan and in a lesser degree in other parts of India. A good number of saints from Mahārāshtra and Haridāsas of Karnatak have immortalised themselves by singing songs in his praise. Chauṇḍarasa, a Kannaḍa poet of the 13th and 14th Century A. D. who has described himself as the bee to the lotusfeet of Viṭṭhala ( *Viṭṭhala pādāmbhōjāta bhṛiṅgam* ) eulogises his favourite god Viṭṭahla at the outset of his work noted above. The verse runs as under :—

ಶ್ರೀಯನುಪಾರದಿಂದುರದೊಳೊಪ್ಪಿರೆ ತಾಳ್ದ ದಶಾವತಾರ ಸಂ ।
ಘಾಯಕದಿಂ ವಿರೋಧಿ ಬಲಮಂ ತವೆಗೆಲ್ದು ಮುರಾನ್ವಿಕಾಯಮಂ ॥
ಸ್ವಾಯುತ ಸತ್ವದಿಂ ಪೊರೆದ ಲೋಕಜನ ಸ್ತುತಿವೆತ್ತ ಪಂಡರೀ ।
ರಾಯನಭಂಗ ವಿಠ್ಠಲನಂಪಿನೊಳೀಗೆಮಗಿಷ್ಟಸಿದ್ಧಿಯಂ ॥ ೧ ॥ [1]

But unfortunately the poet has not given the iconographical details of the god.

The present image Viṭṭhala stands in *samabhaṅga* pose on a raised pedestal. He stands with arms *akimbo*. A conch is held in the left hand placed on the hip while the right hand with its open palm, touches the hip in the *Varada* pose and does not rest on it. Two similar images, in the Udayagiri Brahmanical caves assignable to the 3rd Century A. D. are standing figures with arms *akimbo* and hands resting on the hips and with a conch and the discus in the hands.[2] In the present case the image does not hold the discus. It has its right palm held open to

1. *Abhinavadasakumāra Charite,* I. 13.
2. Bombay Gazeteer Vol. XX p. 424.

hte front as noted above. The Vitthala image at Mulbāgal[1] closely resembles this image. It also has two hands one hand in *Abhayamudrā* and the other holding the conch–Srīdēvi and Bhūdēvi stand by his side. The famous image of Vitthala at Pandharpūr holds the conch in the left hand but the right hand carries a lotus bud. The difference in carrying the object by the right hand seems to suggest the freedom which the local artists used to take in executing their images.

The image measures $8\frac{1}{4}$ inches in height including that of the pedestal which is $1\frac{1}{2}$ inches high. The pedestal has three horizontal tiers rising one over the other. The lowest being rectangular ( $2\frac{1}{4}" \times 2.\frac{1}{3}"$, $\times \frac{3}{4}"$ ). The middle section has an inverted lotus with 16 petals and the one at the top which is like the abacus measures $1\frac{1}{2}" \times 1\frac{1}{4}" \times \frac{1}{8}"$. The god has an attractive plumpy face with straight long well-marked eyebrows. A long tapering *Kirītā* is worn over the head. It has three tiers. The lowest tier, just above the fore-head has a suken surface between the borders wherein 4 pendents and a diamond are set. The middle tier has three floral decorations to the front ( fitted with a ruby ), the left and the right resembling the ones on the broken image of Bellatti in the Shirhatti Taluka standing before the Rāmēśvara cave temple. Behind these are seen the criss-cross designs of the *Kirīta*. The top-most tier consists of two round horizontal bands connected with each other by a thin vertical band. At the top of the *Kirīta* an eight-petalled lotus is carved. A thick vertical band having the rectangular designs rises behind the middle floral decoration above the forehead and goes to the back of the head where it spreads itself at the back below the shoulders surmounting the *Kirīta*. The shoulder ornaments are both studded with red jewels. Over them lie the *Makarakundalas* dropping down from the deep cut ear-lobes. The chest of the deity is decorated with necklaces two of which contain a white and red jewel, respectively, in their middle. The sacred thread runs in the usual fashion over the body. The god also seems to wear the *Channavīra*. Richly carved armlets ( *tōlbandi* ), bracelets ( *Kadaga* ), waist bands ( *katibandha* ) with several pendants and anklets ( *sarapali and kāla-kadaga* ) adorn the image. In the middle of the waist band to the front is set a red jewel. Two more jewels, the white on conch and the green in the naval are also studded. The jewel of the right palm is lost. Three rings are worn in the thumb, the fore-finger and the little finger of the hands while all the toes seem to bear the rings. The drapery hangs down the waist with its two flaps freely fluttering by the side as far as the knee.

The genital organ and the testes are slightly seen below the lower waist band though definite signs of clothing the lower body are visible on the thighs.

A vertical *nāma* is marked on the fore-head and a well-impressed traingular mark can be observed on the right upper chest of the image. This is a mark of *Śrīvatsa* peculiar to god Vishnu.

1. See Mysore Archaeological Survey Report for 1930.

From the style and make up, this image can be assigned to the 17th—18th Century A. D., if not earlier.

Śrīdēvi ( 6¾" high ) to Viṭṭhala's left, stands in the *tribhanga* pose holding a lotus bud in her raised right hand. The left hand is held in the *gajahasta* pose with its fingers set close together in a *mudrā* the fore-finger and the little finger touching the back side of the adjoining fingers. She wears a *Kīrīṭa*, having at its top a round tapering *Kalas'a*. The image is clad to the knee by a gold-laced lower garment. Two pendants hang freely to the front from the waist band. Anklets, shoulder ornaments, the *Channavīra* etc. decorate the body. Rings are worn in the thumb, the fore-finger and the little finger of the hands and toes and little fingers of the feet; At the back of the head is a flower ornament having eight petals.

The pedestal on which the goddess stands is divided into three parts. The lowest is rectangular measuring 2" x 2" x ¾". The middle portion has an inverted eight-petalled lotus while the one at the top is circular.

Bhūdēvi standing to Viṭṭhala's right is similar to Śridevī in every other respect except that she stretches her right hand in the *gajahasta* pose, holds the lotus in the left hand and wears a breast-tie on the upper-body.

The images of Śrīdévi and Bhūdēvi miss the charm and grace of the Viṭṭhala image. The artist does not seem to have devoted the same care and energy in the preparation of these images as on that of the main figure Viṭṭhala.

## SCULPTURED PANEL FROM GAYĀ

A fragment of a sculptured panel ( 3½" x 4" x 1¼" ) picked up at Sītākuṇḍa at Gayā contains ten male figures arranged in two rows, one above the other, of five in each row. As the panel is fragmentary the exact number of figures, which it contained cannot be made out.

All the figures are similar to each other. They are small images of Buddhas seated in *Palyaṅkāsana*. They belong to the 1st or 2nd century. A. D. They are much worn out.

## MANUSCRIPTS

107 manuscripts in Sanskrit and Kannaḍa are secured for study of which some are important. Mention may be made of the following manuscripts (1) Vāṇīvilāsa commentary by Nañjaraja (2) Gītagōvinda with the commentary of Rasataraṅgiṇī by Vāsudēva (3) Gitagovinda with the commentary of Śrutiniranjinī by Tirumalaraja, son of Śrī Raṅgarāja (4) Bijjalarāya- charite (Jain version) (5) Kadaṁbana charite (6) Krishṇārjuna prasaṅga (in Yakshagāna) Kathānirūpana.

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Besides these, there are some new works on medicine in Sanskrit in this collection :—

( 1 ) Kaḷale-Nañjarāja has translated in Kannaḍa prose the Hālāsya-māhātmya occurring in the Agastya-saṁhitā of the Skanda-purāṇa. This translation goes by the name Vāṇīvilāsa. The 64 *līlās* of god Sundarēśvara ( Śiva ) of Madhurā are described here.

The author of this traslation was both a general and minister under the Mysore Chief Immaḍi Krishṇarāja who ruled from 1734-1766. For further particulars about the poet and his works, *vide* Karnātaka Kavicharite Vol. III, p. 40.

( 2 ) The *Rasataraṅgiṇī* -ṭīkā by Vāsudēva on the Gītagōvinda seems to be new and unpublished.

## PUBLICATIONS

The Annual Reports for the years 1941-46 were revised and checked for the press. Readings of inscriptions for the Karnatak Inscriptions Vol. III onwards were checked with reference to estampages.

A Descriptive List of Inscriptions for 1945-46 was prepared after their transcripts were checked with the originals.

## STUDY OF HISTORICAL DOCUMENTS

Over a thousand documents in Moḍi, Kannaḍa and Persian were collected in the Jamkhandi State and parts of Bijapur District. Most of them have been studied, analysed and enlisted. They bear upon the political and social history of Karnatak of the 17th and 18th Century A. D. About 200 documents were read and transcribed and a historical note on their importance for the history of Karnatak was prepared for publication.

## SKETCHES AND MAPS PREPARED AT THE INSTITUTE

Sketches of some sculptures at Paṭṭadkal were prepared and added to the Art Gallery of the Museum. They tell in stone the stories of the Mahābhārata, Rāmāyaṇa, Bhāgavata and Śivapurāṇa besides the varied aspects of human life right beginning from the love scenes in domestic life to the pupils who share the free life of birds and beasts and take lessons in the lores at the feet of their *gurus*.

These sculptures are the living representations of the human society as it existed then. They speak eloqnently about the mind of the people– their customs and manners: But unfortunately these sculptures made of sand-stone are fast decaying and hence a regular programme was chalked out to put on paper these decaying valuable relics. The sketches prepared this year form the first attempt to preserve them in the form of sketches.

For a study of the Paṭṭadakal sculptures, *vide* the article by Mr. R. S. Panchamukhi, M. A. in the progress of Kannada Research in Bombay Province for 1941–46.

Illustrative maps and charts were also made by Shri K. S. Upadhye, Photographer Artist of the Institute for the Museum.

## FOLK-SONGS.

About 250 Folk-songs collected during the previous years were studied and fair-copied for the press. They range over a number of topics revealing the cultural life of Karnatak.

## EXHIBITION OF MUSEUM OBJECTS.

The Director attended the All India Museum Conference at Patna and read a paper on " Paṭṭadakal and its sculptures." He arranged an exhibition at the conference, of some select specimens of the Kannada Research Museum. The exhibition was well appreciated by the scholars of the North as well as of South India.

## Ph. D. AND RESEARCH LECTURES DELIVERED BY DIRECTOR

The Ph. D. students studying under the guidance of the Director, Shri R. S. Panchamukhi, M.A., were given periodical lectures by the guide on their respective topics of study. Mr, A. T. Patil, M.A., has almost completed his thesis, Mr. R. V. Kulkarni, M.A., working on his thesis " Vikramāditya VI " received guidance in his studies

The Director delivered two courses of extension lectures bearing on Karnatak History and Kannada literature for the benefit of the M.A., and Ph. D. students.

## HELP GIVEN TO SCHOLARS.

Scholars interested in the cultural history of Karnatak availed themselves of the research library of the Institute.

The students and teachers of the local Primary schools and Training Colleges visited the Museum when they were indroduced to the Museum exhibits.

The following persons and scholars were supplied with information on different topics at their request :—

(1) To the Honorary Secretary, Kittur Chennamma Rāṇi Itihasamaṇḍala, Bail-Hongal reg. suggestions to the working of the Mandal.

(2) To Dr. A. N. Upadhve, M.A., D. Lit. Kolhapur, regarding, information about Bhīmēśvara temple at Bhīmāvaram in the E. Godavari District.

(3) To Prof. R. V. Jahagirdar, M. A. (London) Vice-President, Akhila Karnātak Ekīkaraṇa Sangha, Dharwar. reg.-Separation of South Kanara from the Bombay Presidency.

(4) To Mr. G. H. Khare, Curator, Bhārata Itihāsa-Saṁśodhak Mandal, Poona, re. The evolution in writing the Kannḍa vowels, as found in inscriptions prior to 13th century A. D.

## OTHER PUBLICATIONS OF THE INSTITUTE.

The Director contributed the following papers to research journals :—

(1) " Pampayuga " ( published in the Kannada Sahitya Parishat Patrike, Bangalore ).

(2) " Dāsasāhitya " ( to be published in book form by the Kannaḍa Sāhitya Parishat Bangalore ).

(3) " A Note on the Map of Kannada Nāḍu " specially prepared by him ( published in the book " Karnatak Ėkikaraṇa " ).

(4) " Paṭṭadakal and its Sculptures " ( published in the Bulletin of the Deccan College Research Institute, Vol. VIII, K. N. Dikshit, Memorial Volume ).

(5) " The History of Karnatak—a Brief Survey." ( Published in " a Case for Karnatak " ).

## ANNUAL RESEARCH LECTURES.

Mr. Narasingarao Manvi, M.A., delivered a series of three lectures on the " Problem of style " with special reference to Kannada Literature. In his first lecture, the lecturer gave a general description of style as understood by the Classical and Modern Scholars. The second lecture consisted of the psycho-analysis of style as found in prose, poetry, poetic prose etc.

These lectures which were aptly illustrated by quotations from the works of Kannaḍa writers belonging to various periods were well attended by the scholarly public of Dharwar.

# 1947 – 48

During the year under review the Institute was engaged in the collection of basic materials and publication of research works. The epigraphical and manuscript survey of parts of Belgaum, Chikkodi, Siddapur and Honavar Talukas in the Bombay Karnatak was continued. Besides these, the Institute took up the study of the historical documents in Mōḍi and Kannaḍa characters from its collection. A hoard of silver coins sent by the Mamlatdar of Honavar was also studied. Sculptures from Aihoḷe and Paṭṭadkal were photographed and only the important ones were sketched. A unique Adil Sahi painting at Kumaṭgi was photographed and sketched for the Art Gallery of the Institute's Museum.

The Director undertook tours to select places of archaeological and cultural interest and studied the monuments, sculptures, manuscripts, coins etc., of the places he visited. The Research Assistant toured in the Belgaum and Chikkodi Talukas where he conducted the epigraphical and manuscript survey. The Photographer-Artist-Draftsmon accompanied the Director on his tours and sketched and photographed interesting temples, sculptures etc. The Temporary Touring Assistants conducted the manuscript survey of Siddapur and Honnavar Talukas. As a result of these tours, the following material is made available for study and research at the Institute.

## COLLECTION OF MATERIALS

| | | |
|---|---|---|
| 1. | Inscriptions | 20 |
| 2. | Sets of copper-plates | 8<br>2 Original sets and 6 photoprints. |
| 3. | Manuscript works | 22 |
| 4. | Sculptures and Bronzes | 14 |
| 5. | Coins-copper and silver | 116 |
| 6. | Inscribed slabs | 14 |
| 7. | Paintings and drawings | 20 |
| 8. | Antiquities | Finds from the archaeological sites newly explored at Māvanūr, Ghōsarvāḍ and Dānavāḍ. |

## I. KARNATAK ARCHAEOLGGY AND EPIGRAPHY

### (i) Archaeology

At Māvanūr, popularly known as Honnina-Māvanūr in the Hukkeri Taluk is situated an ancient archaeological site in Survey Nos. 197, 210 and 211. This site covers an area of 12 to 13 acres and lies about three-fourth of a mile away to the

north of the village, Māvanūr. Survey Nos. 210 and 211 have the old asby earth mixed up with red and black polished potsherds, pieces of glass bangles, beads, vases, necks of jars, iron ore, plinths of buildings, brick-bats, bones etc. This elevated area is on the left bank of the Mārkaṇḍēya river. In one of the pits sunk for the removal of old earth was noticed a belt of red earth at a depth of 4 ft. in the sectional cutting which probably discloses the spot as having been used for smelting iron. Numerous iron slags strewn over the area lend support to this surmise. An etched carnelian tablet bead collected from the site bears the radial marks on both the sides with a small horizontal bar at the centre.

Gold coins are reported to be found in the site during the rainy season after showers. Owing to the recovery of gold and gold coins in this area, the village has been significantly called by the villagers as Honnina - Māvanūr *i.e.* Māvanūr of gold.

The age of the site can be known by conducting further exploration and actual digging. The finds available here prove beyond any doubt the antiquity and importance of the site.

The second site comes from Dānavāda, a village in the Kolhapur State. It is situated on the right bank of the Kṛishṇa forming a small eleveted mound extending over 20 acres. Here is a round watch tower ( ? ) now in ruins, having a diamater of 50 ft In it and in its neighbourhood are found pieces of red and black pottery, fragments of conch and glass bangles, spouts of jars, polished pestles, grinding stones, brick bats, iron slags etc. There is every possiblity of coming across new finds when deep digging is carried out in this area. The river is gradually removing the earth from this place and also depositing fresh silt on it.

To the north of this place up the river is a deserted village of Rāmpūr ( Chikkoḍi taluk ) overgrown with shrubs and trees. Near it is the temple of Rāmaliṅga associated with the Rāma of Ayōdhayā. It is reported that there is a pond in the bed of the river before the Rāmaliṅga and a stone sofa is placed in it: Some images also are stated to have been immersed in water here. This deserted village of Rāṁpūr now forms part of the village Takkaḷi.

According to the Rāmavijaya, a *Sathala-purāṇa* in the Marāṭhi language Rāma is described to have performed a sacrifice first at Rāmpūr and performed another sacrifice at Nandi Kuraḷi in the Chikkodi Taluk. Bharata the younger brother of Rāma is said to have stayed in this Nandigrāma for 14 years till Rāma's return from his exile. Rama's association with this place is suggestive of the mythological interest it bears and may perhaps denote the antiqnity of the place. Only systematic exploration and excavation of the ancient site here will unraval the age of the site.

Many more villages, etc. are associated with Śrī Rāma of Ayōdhya in this part of the couutry.

The next site comes from Ghōsarvāḍ situated on the bank of the Dūdhagaṅgā in the Kolhapur State. It lies to the north of Dattavāḍ at a distance of about a mile. There is a big debris of old earth extending over 4 acres. Over the debris stands the temple of Kallēśvar built of stone. It is reported that this site was deserted by the people about 200 years back due to the high floods of the river nearby. The new village formed by the emigrants from this site is called Khōtvāḍ.

In the sections of the above debris arrows or spear-heads, beads, red polished pottery pieces with beautiful decorative designs, bones, brick bats, iron slags etc., were unearthed. There was a clear layer of red ash which yielded arrows or spear-heads. One can surmise from this that the work of iron smelting was going on here in olden days.

On the slopes of the hillock to the north-east of Māvanūr stand a few dolmens. The one just on the outskirts of the village of Māvanūr is a two-celled dolmen. A big cairn-stone about 10 ft. in perimeter is placed over the upright stones. The big cell is divided into compartments by a stone wall inside.

In the field called *kerihola* at Kundargi stand two menhirs similar to the one at Koṇṇūr ( near Gokak ). They bear the figures of Jain Tirthankaras on all the four sides.

At Ibrāmpūr in the Chandagaḍ Mahal, Belgaum District, 6 miles north of Chandagad are three old temples. Two of these are built parallel to each other as in the case of the Vaijanātha and Parvati temples at Dēvaravādi, Anagol Taluk and they are dedicated to the same Tīrthaṅkara *viz.*, Parśvanatha. One of the images of the Tīrthankara is broken. Both these bear Kannaḍa inscriptions on the pedestal which are unfortunately not well preserved.

The temples are built after the late Chālukyan or Raṭṭa style. They are divided into verandah, *Maṇḍapa, Sukanāsi* and the central shrine. A seated Tīrthaṅkara flanked on either side by three standing Tīrthankaras is carved on the door lintel of the *Maṇḍapa.* At the threshold of the *Sukanāsi* door are seen two elephants uprooting the lotus buds by their trunks. The pilasters show nice workmanship and resemble those of the Jain Basti in the Belgaum fort. The front walls of the *Sukanāsi* are screened. The projection of the *vimāna* over the *Sukaṅāsi* has the Pārśvanātha image.

The outer walls of these temples do not contain any sculptures. Simplicity in design and lay-out is the chief interest of these temples.

The oldest temple at this place belongs to god Mahādēva. It has the vimāna built in the northern style. Inside, the temple is divided into the *maṇḍapa,* the *Sukhanāsi* and the central shrine (*garbha-griha*). Two small pillars mark the division between the *sukanāsi* and *maṇḍapa* as at Haripur near Sangli and elsewhere. In the shrine is the *liṅga* of god Mahādēva.

Fourteen hero-stones and a *sati* stone are kept in and outside this temple. These relics go to prove that this village enjoyed importance of cultural interest and was an important scene of wars at some early period. None of the hero-stones bear inscriptions.

Two images of Vishṇu and one of Gaṇēśa are also kept in the temple.

Bhōgoli in the Chandagad Mahal has two Jain *bastis* built parallel to each other as at Ibrāmpūr. These are also dedicated to Pārsvanātha Tīrthankara. Each *basti* is divided into verandah, four pillard *maṇḍapa*, *Snkaṇāsi* and *garbha-gṛiha*.

The image of Pārśvanātha in the shrine is canopied by a seven-hooded serpent. To his right and left are Dharanīndrayaksha and Padmāvati respectively. The door-frame of the maṇḍapa has a well-carved pilaster on either side and the door-jambs are finely executed. On the linted is cut a petalled flower. Over this are carved images of four Tīrthankaras. Near the threshold are carved two elephants in the usual fashion. In the projection of the *vimāna* over the *sukanāsi*, the image of Pārśvanatha is seen.

The outer walls of these bastis are protected from rain and Sun by the caves.

These *bastis* are locally believed to have been built by the Pāṇḍavas.

Near these Jain temples stands the temple of Mahādēva built of laterite stones. In the open verandah of this temple are placed (1) a sculpture of a saint carrying a *Kamaṇḍalu* in the left hand and staff in the right, (2) an image of Gaṇapati, (3) a hero-stone and (4) two *satī* stones.

The village of Khēdrāpūr standing on the bank of the Kṛishṇā in the Kolhapur State is noted for the temple of Kōppēśvara. This temple is one of the beautiful temples in the Kolhapur state. Here the sculpural art has reached its highest mark.

The temple is divided into 5 compartments *viz.* (1) The outer maṇḍpa (2) the inner maṇḍapa (3) the *sukanāsi* (4) the shrine and (5) the store-room behind the shrine. In the shrine are place lingas of Dhōpēśvara and Koppēśvara, the former covering the sight of the latter from the entrance. The people have their own story to tell about the existence of these two liṅgas in the above order. There is nothing particular about the *sukanāsi* except that it has got some sculptures on its walls. The big inner maṇḍapa is a 32 pillard hall. It has a lotus design in its ceiling as the centre and the capitals of the pillars bear the inverted serpent-hood which is also seen in the temples at Bhōgoli, Chandagaḍ etc. Screened niches are found in the walls of the maṇḍapa. Sculptures of Indra, Shaṇmukha, Sarasvatī and the Saptamātṛikā pannel are kept in the niches inside the *maṇḍapa*. The outer *maṇḍapa* which seems to be a later addition to the temple consists of 36 pillars, both big and small. These pillars are artistically executed and bear beautiful designs. No ceiling covers this

maṇḍapa now. Probably it had a big inverted lotus in the ceiling. Eight of the main pillars in this maṇḍapa have the beautiful images of the Dikpālas at their capitals. The door lintel of the main entrance of the temple contains the seated images of Lakshmī with four hands. She holds the goad, noose and the *karaṇḍaka* in her three hands while the fourth is held in the *abhaya* pose.

This temple facing the east has three entrances. The side entrances are from the north and the south. At the south entrance is placed an inscribed slab which records the gift of the village Kūḍila Dānavaḍa ( modern Dēnavāḍa ) situated in the Miriñji country, evidently to god Koppēśvara of this temple by the Yādava ging Siṁhaṇḍēva, in Śáka 1136. The purpose of the gift is to carry on the various services of the god.

The *vimāna* built of bricks, appears to be a later workmanship.

The chief interest of the temple lies in the beautiful execution of the exquisite images on the outer walls. They represent practically all states of the society, from the common man and woman in the street like the dancer and the drummer to gods in the heaven. Each figure is complete in itself. The masterely delineation of the sculptor has left a definite mark of excellence on almost each and every image. The images stand in various postures and bear a very fine polish.

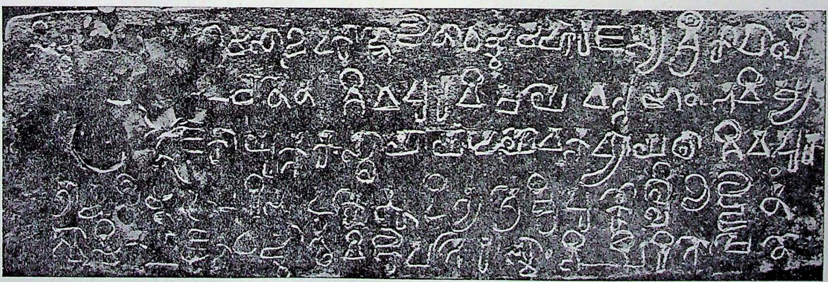
## ( ii ) Epigraphy.

During the year under review, nine sets of copper-plates and twenty-five inscriptions were examined. The earliest among these is the inscribed copper-plate grant balonging to the Bhōja chief Kāpālivarman. The set consists of two plates tied to a copper-ring without seal of which the first is broken at the left top. They bear writing on the front sides only. The alphabet belong to the 6th Century A.D.

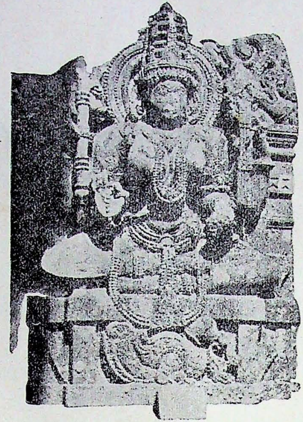
## BHŌJAS, A NEW DYNASTY RULING IN THE WEST COAST OF KARNAṬAK..

The charter records the royal order issued to the officials of Śivapuravishaya at the command of Śrī Kāpālivarman-Dharma Mahārāja of the Bhōja dynasty from the camp Pāmasākhētaka. The order states that the king *i.e.* Kāpālivarman granted land called Ādityaśrēshṭhi Pūkkolli-khajjana at Śivapuraka, to one Svāmikarāja at his request and that the lattet granted it to Bhavadaya a Brahman of the Kauṇḍinya-*gōtra*, for religious merit. The inscription is important as it brings to light the existence of a local Bhōja family in the West Coast in the 6th Century A.D. This is the first record of the family known so far. The set was secured at Aragā in the Karwar Taluk of the North Kanara District.

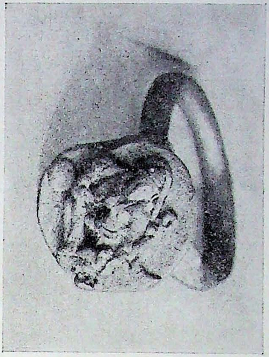
I had an occasion to examine nine prints of nine inscribed loose copper plates sent to me by Mr. Priolkar of Bombay which from the contents could be sorted and arranged into three sets. They belong to the same Bhōja family mentioned



Argā platse, of Bhōja Kāpālivarman; ( First plate; second side )
( 6th Century A. D. ) ( Pages 4 & 16 )
( Kannada Research Museum, Dharwar )



*A.* Sculpture of Sarasvati from Bāḷūr
( 13th - 14th Century A.D. )
( Kannada Research Museum, Dharwar )



*B.* Seal of Beḍakīhāḷa plates of Chālukya
Iṛivabeḍaṅga Satyāśraya bearing the
figure of Mahishāsura mardini ( Page 16 )
( Kannada Research Museum, Dharwar )

above which apparently held royal power in parts of the Goa territory and the Karwar District in the West Coast. Two kings are mentioned in them, *viz.*, Prithivīmallavarman and Anirjitavarman, the former figuring as ruler in two of the three sets. Prithivīmallavarman's charters are issued from Vijaya-Prithivī-Parvataka and Vṛishabhiṇīkhēṭa and the grant of Anirjitavarman is issued from Vijaya Kumāra Divōnmari ( ? ) The grants register gifts of land made by the king to some Brahmans for the merit of himself and his family. Prithivīmallavarman's charters bear dates in the 13th and 15th years of reign. The other set does not bear any date in the extant portion.

Thus, the four sets noticed above disclose for the first time the existence of a family of rulers called the Bhōjas in the West Coast and of three kings *viz.* Kāpālivarman, Prithivīmallavarman and Anirjitavarman not known before. They are thus useful for the history of Karnataka in the early 6th century A.D. to which period the characters of the sets could be assigned.

Bedakiḥal plates of Irivabedenga Satyasraya :— Next in point of time is the Beḍkihal plates of Iṛivabeḍaṅga Satyāśraya dated in Śaka 931, Śārvari. No further details of date are specified in the record. The set consists of three plates measuring 6¼" by 3" joined together by a circular ring to which is soldered a thick seal. The seal bears the figure of Mahishāsuramardini in high relief, in the act of killing by spear the demon Mahishāsura in human form. The seal bears no legend.

The writing covers the inner sides of the first plate and the two sides of the second plate while the third plate bears the opening of a new record belonging to the same period as the previous one. The inscription records an interesting information that one Rēvaṇa killed thirteen persons including one Sāvanāyaka who used to molest and harass the traders and for this act of bravery, the trade-guilds and the Seṭṭis headed by the Five Hundred Svāmins of Ayyāvoḷe awarded the *biruda* " *Pagevara-Beṅkoḷvara Gaṇḍa* " ( a hero among the chasers of enemies, to the hero Sāvanāyaka. It also states that they remitted the taxes on cart-loads with the privilege of exemptions from fines, in favour of Rēvaṇa. The grant is important for the understanding of the function and powers of the trade-organisations of ancient Karnatak in the 11th century A. D.

Spurious Kadamba Copper-plate grant :— Mention may be made of a copper-plate grant examined at Bhōj in the Chikkodi Taluka of the Belgaum District which purports to belong to the early Kadamba king Śāntivarman and bears a date in Śaka 232 falling in the 7th regnal year of the king. It states that in the family of Mayūravarman of the Kadambas described as " Meditators on the feet of Svāmi Mahāsēna and Mātṛigaṇa" was born Śarvavarman. His son was Siṁhavarman and the latter's son was Śāntivarman-Mahārāja. The king issued

the charter from his camp at Vanavāsi recording the grant of the village Ammaṇikā with its suburbs to two Brāhmans Duggamāra-Chaturvēdi-bhaṭṭa and Śrīdhara-Chaturvēdi-bhaṭṭa of the Kāśyapa and Hāritagōtras respectively at the request of his queen ( Mahādēvi ). One Guṇavarman the Mahāsandhivigrahika ( minister for peace and war ) was the writer of the grant.

The phrasealogy, date and general form of the grant together with the palaecgraphy of the inscription stamp the record as spurious The name Śarvavarman is unknown to the early Kadamba pedigree. The alphabet belongs to the 10th century A.D. The seal bears the representation of a running lion facing to the right, with its tail twisted up. Though apparently spurious, it throws some side light on the historical traditions about the Kadamba rule that were current in Karnatak in the 10th Century A.D. when the copperplate set must have been forged.

Among the stone inscriptions, one is a record of Chalukya Tribhuvanamalla Vikramāditya VI, one of Raṭṭa chief Lakshmīdēva, one of Yādava Siṅghaṇa and one of Vijayanagara Krishṇadēvarāya. The rest are not assignable to any particular dynasty.

It may be noted that the year's collection has one Raṭṭa grant of Kārtavīrya ( IV ) which is dated in Śaka 1131 Vibhava and records the grant of the village Sonnavāḍa Koravaḷḷi-Kampaṇa situated in Kūṇḍi—3,000 District made by the chief from his capital Vēṇugrāma ( Belgaum ) to 120 learned Brāhmans. It was composed by poet Ādityadēva "who was endowed with the full-blown power of understandihg the hearts: and knowing the vital meaning of words ( *Vyutpatti* ) through the favour of the goddess of speech."

Two single copper-plates dated in Śaka 1692, Virōdhi. Śrāvaṇa śu. 6 and śu. 10 respectively belong to the Bīḷgi chief Sōmasēkhara-Nāyaka and record some donations made by the chief to the temple of Gaṅgādharēśvara near Halilakaṭe at Siddāpura.

## II Museum.

All the Museum exhibits are arranged in their respective galleries, duly labelled. The collections made during the year are important acquisitions to the Museum.

The Palaeographical Gallery was enriched by fresh additions. At the suggestion of the Archaeological Department, the Government of India disprotected a few inscribed slabs for better preservation at the Institute which are transported and arranged at the gallery in chronological and iconographical order.

## III Manuscripts.

Among the manuscript works collected during the year the following are noteworthy :—

1. Śaṅkarasaṁhitā (circa 1655 A.D.)
2. Kembhāvi-Bhōgayyanavara Sāṅgatya.
3. Guṇḍabrahmanavara Sāṅgatya.
4. Vālmīki Rāmāyaṇa.
5. Damayantī Kalyāṇa.
6. Puṇḍarīka Viṭṭhala Charitra (19th Century A.D.)
7. Navaratnachintāmaṇi (new work).
8. Nalacharitra by Kanakadāsa.
9. Jina Saṁhitā.
10. Gummaṭacharitra.
11. Jñānachandra charite (A.D. 1659) by Pāyaṇṇa.

Some of the above works will be taken up for publication in due course.

## IV Examination and classification of Paper documents for the history of post-Vijayanagara—Karnataka.

More than 1,000 historical documents in Mōḍi and Kannada deposited at the Institute were carefully examined and studied. A paper on the value of this material for the social and political history of the post-Vijayanagara and Post-Marāṭhā periods of Karnatak will be published in due corse.

## V Publications of the Institute.

Much time and energy were devoted for preparing the manuscript material for the press. The Digests of Annual Reports which awaited publication since 1941-42 were consolidated into a running account. The proofs of Karnatak Inscriptions Vol. II were checked three or four times with reference to the original impressions of inscriptions comprised in the volume. Historical introductions were added to each inscription. The press copy of the Kannada manuscript work *Kavijihvābandhanam* was prepared after comparison with the Mysore and Madras copies. A new work *Airāvata* by Kumāravyāsa was also studied and the press copy prepared.

Other important contributions to research made by the Director are :—

1. Contributed a paper on "Paṭṭadakal and its sculptures - brief outline", to the Dikshit Commemoration Volume which is since published by the Deccan College Post graduate and Research Institute, Poona.

2. Read a paper on "the Treausre Trove Hoard of Silver coins unearthed at Honnāvar, North Kanara District" at the All India Numismatic Conference held in December 1947. in Bombay.

3. A paper on "The Art and Architecture of Ancient Karnatak" was read at the Art Exhibition organised by the Drawing Teachers of the Bombay State at Dharwar in December 1947.

4. A paper on "The symbolism of Aśoka's Buddhist Chakra" was published.
5. "Nirpatunga-as king and poet" was broad cast at the All India Radio.

## VI Extension lectures delivered by the Director.

The Director delivered a series of three lectures on Karnatak Culture, grammar, prosody and poetics at the request of the M. A. students. Periodical talks were given for the use of the Ph. D. students in their respective topics of study. One student has finished his Ph. D. thesis and expects to submit it to the University shortly. The Research Fellow whose study of the topic "Vikramāditya-VI" is practically complected also promises to submit the full thesis in the course of this term.

## VII Annual Research Lectures by Outside Scholars.

One course of lectures was delivered by Pandit Muḷiya Timmappayya dealing with (i) The extent of Kannaḍa Nāḍu (ii) Dēsi literature and (iii) The Bājane Gabba and *Yakshagāna*. The lectures were well attended and were highly interesting.

## VIII Facilities given to scholars for Research work.

The Institute was shifted from Sarasvatapur to the new premises at Dharamahal, Ulavi Basappa Hill near the Collector's office. The nearness to the town and to the Colleges has afforded better facilities to scholars to avail of the library and the Research materials of the Institute. The Professors and the students of the K. E Board's Arts College, Adult Education workers' Training Class, students and teachers of the Basel Mission Training College, Dharwar, visited the Museum when instructive talks were given on the value of exhibits in the Institute.

Besides this, the following scholars residing outside Dharwar were helped in their studies at their request :— Information was supplied,

1. To Messrs. M. S. Boost and Sons Gadag, re. Correctness in naming the Kannaḍa Language as Kannaḍa but not Canarese or Kanarese.

2. To Mr. Tallur Rayanagauda. President, Kittur Chennammarani Itihasa Mandala, re :— Information about Sangolli Rayanna.

3. To the Sarvādhikārigaḷu, Rāghavendraswāmi math, Mantralaya, re :— The history and library of the Rāghavēndra svāmi math at Nanjanagud.

4. To Sri S. B. Gajendragad, Principal, P. D. J. High School, Bijapur, re :— A note on the Residential College at Salotgi.

5. To Mr. B. V. Krishnarao M. A., B. L., Commissioner Hindu Religious Endowment Board, Cathedral, Madras, re :—Information about Aihole.

# 1948 – 49

## INTRODUCTION

During the year under notice the Institute was engaged in ( 1 ) The collection of basic materials—historical and literary and their interpretation, ( 2 ) revising the press copy and correcting proofs of works under publication ( Karnatak Inscriptions Vol. III, Annual Report for 1946-47 and 1947-48 and *Kavijihvābandhana* ), ( 3 ) preparing the manuscript copy of Madanatilaka, and Vasantōtsava-champū, ( 4 ) exploration of ancient cultural sites in Bombay Karnatak ( 5 ) guiding students for Ph. D. in ancient Indian History and Kannada.

Besides these, several bundles of paper documents in Moḍi, Bālbōdha and Kannaḍa were decipherd and a connected account of the Social and political life of the post-Vijayanagara period was made out as far as possible.

The Director and his assistants toured in parts of Hirekerur and Athaṇi Talukas and the Rāmdurg State as well as a few stray villages for the collection of research materials. As a result of these tours, the following materials have been collected.

| | |
|---|---|
| Inscriptions | 72 |
| Sets of copperplates | 2 |
| Manuscripts | 23 |
| Drawings and Sketches, from Badami caves. | |
| Coins. | .. 18 |
| Archaeological finds : | Potsherds, conch-pieces, beads, painted pottery having criss-cross pattern, a terracotta sealing, fragments of terra-cotta figurines etc. collected from the sites explored. |

## 1. KARNATAK ARCHAEOLOGY and EPIGRAPAY

### ( A ) Archaeology.

Five new sites have been spotted out and explored in the Hirekerur Taluka *viz.* ( 1 ) Nāgavanḍa ( 2 ) Bhairavanapāda, ( 3 ) Haḷḷur, ( 4 ) Puradagēri and ( 5 ) Rāmatīrtha. Nāgavanda, about 10 miles to the South of Raṭṭihaḷḷi has an ancient site to the east of the village. A trial digging has yielded a fully decorated *terracotta* lid of jar, pieces of polished pottery, the leg of a terra-cotta figurine, glass and shell beads, a sealing perhaps the first of its kind in Karnatak and the like. Of these the sealing is the most important. It has on one side the figure of a trident being fixed in a raised platform by the hand. The terra-cotta lid is beautifully carved and polished. The polished pottery unearthed here resembles closely the pottery from Iṭagi on the Tungabhadrā, discovered by the Institute in previous years.

The next site of importance is situated at Bhairavanapāda on the Tungabhadrā. On the left bank of the river painted potsherds having the criss-cross design on the outside with white lines on red back-ground and black polish inside, necks of jars, vases, iron slags etc., were collected. The finds of this place bear close resemblance to those of Chandravaḷḷi, Brahmagiri in the Mysore state and Sanganakal in the Beḷḷāry District

The finds at Haḷḷur and Puradageri are almost similar. There are two big mounds of brick at Puradageri which look like bastions. But they have a rectangular shape unlike the late specimens which are circular. They measure about 80′ × 120′ and are 25 feet in height and each brick about 1′ × 1½′ × 4′. They are known in local tradition as the remains of the palaces of Chōla princes. The connection of the Chōlas with this part of Karnatak is not easily accountable. It may be recalled that some three years back, a treasure-trove of silver coins bearing the legend *Rājādhirāja* was unearthed at a place near Honnāvar in the North Kanara district which appear to belong to the 13th Century A.D. The site under notice deserves a thorough exploration.

The site at Rāmatīrtha yielded among other pot-sherds, a *terra-cotta* crucible of gold smiths rectangular in shape and pieces of glass bangles.

More than 400 megalithic monuments-dolmens, stone-circles-were noticed in the southern part of the Hirekerur Taluka. The biggest number of these monuments comes from Bhairavanapāda on the bank of the Tungabhadrā. On the slopes of the hillock are found, about 280 stone circles. But most of them are mal-handled by the villagers and the cap-stones of them have been removed for their private use. These dolmens face the east, the south and the north but not the west perhaps because the hillock obstructs the view in that direction. This would show that there was no hard and fast rule, about the facing of the dolmens.

On the Gōmaraḍi ( grazing ground for cows ) at Nāgavaṇḍa. about 1½ miles to the west of Hirē-morab on the hill-side at Kaṇvi-Siddageri and Tadakanahaḷḷi are situated a number of these megaliths. The structures at Kaṇvi-Siddhageri are rectangular in shape instead of being circular. These structures are locally called Pāṇḍavara Kaṭṭegalu. Some ascribe them to Siddha Nāgārjuna who is believed to have deposited medicine in these structures.

At the request of the Director General of Archæology in India, the Govt. of Bombay deputed the Director of Kannada Research to collaborate with Dr. F. E. Zeuner, M. A , Ph. D , professor of Geo-chronology, London University in the study of environmental Archæology of the ancient sites in Bombay Karnatak. Dr. Zeuner, was touring in India on behalf of the Archæological Department at the invitation of the Govt. of India. The Director led the party of scholars consisting of Dr. Zeuner and his associates to the pre-historic sites at Hoḷe-Ālūr Khyād, Meṇasgi, Maṇṇēri, Gāḍgoli and Saundatti. Palæoliths of

different sizes and shapes numbering more than 500 were collected during the exploration and the red and black soils in the area were studied with referenc to the archæology of the places. The palæoliths were taken by Dr. Zeuner for further study.

## ( B ) Epigraphy.

A spurious set of three copper-plates which bears a record written in characters of the 10th century A. D. professes to belong to the reign of Chālukya Vijayāditya and dated in Śaka 653 ( A. D. 731 ). It has been kindly lent by Mr. K D. Sangoram, Athaṇi for study. A certain Nandi, son of Kumāra and grandson of Vīra who was well-versed in the Vedāngas and Dharmaśāstras is stated to have received a vallage by name Vaganiga, situated on the bank of Varuverna and comprised in the Karahāṭa country. Mahāsandhivigrahī Kesirāja is the composer of the record. The record has been published in the Jeevana Vol. II page 440, but it deserves a fuller treatment.

Out of the 72 stone inscriptions examined during the year, only the important ones are noted below.

A Rāshtrakūta record hailing from Medūr has at the top the figure of a hog. It refers to Jagattunga Prabhūtavarsha as the reigning sovereign and states that Niyogi Rājāditya made a gift of land to the *basadi* of Demavve. Śripāla disciple of Chāgiguru is the recipient of the gift. Strange enough, this stone record bears at the top, the figure of a hog ( Varāha ) which was the royal emblem of the Chālukyas. Another damaged epigraph from the same place which preverves only the expression ' Nandagiri nātha ' is peculiar in having the horse carved at it top. This is evidently a Ganga record which palæographically may be assigned to the 9th century A. D.

An inscription from Hirekerur belonging to the reign of Chālukya Trailōkyamalla dated in Śaka 983 introduces Maneverggaḍe Daṇḍanāyaka Guṇḍamayya with significant titles. Of these the titles *Narmmadānadī ubhayataṭa rājahaṁsa*, *Mālavadhūmakētu* and *Mandava Kōtōllaṅghana* not only add to the personality of Guṇḍamayya but also seem to say that the Chālukyas had posted their feudatory on the banks of the Narmmada, evidently to guard the northern border of their kingdom from the inroads of enemies. The title *Mālavadhūmakētu* states that the Chālukya forces had destroyed the power of the Māḷavas. But the name Mandava mentioned in *Mandava Kotollanghana* remains to be identified.

This epigraph seems to record a gift of *perjunka* tax on the Pannāya of Piriyakereyūr to the big tank of the same place by Daṇḍanāyaka Guṇḍamayya. The epigraph is composed in a fine classical style by Rāmapa and incised by Nāgavarma of Puligere.

The Medūr record ( a broken slab standing in the compound of the Īsvara temple ) also belonging to the same king mentions Mahāsāmanta Ayyaṇa with a

string of titles such as *Karahāṭa puravarēs'vra, .... Māḷavīdēvīvaraprasāda.... Phaṇirājavaṃs'a etc*. Another record in the compound of the same temple refers to a Mahā-maṇḍaleśvara ( name lost ) bearing almost the same titles. But since this inscription states that the Mahāmaṇḍaleśvara is of the Sinda family ( *Sindamārtāṇḍa* ) one can take Ayyaṇa of the above record as being a Sinda prince. The Sindas describing themselves as Karhāṭapuravareśvara are known from a few stone inscriptions in the Shikārpūr taluka of the Shimoga district. They apparently ruled over a small principality comprised in the Hirekerur taluka of the Dharwar district and the adjoining territory in the Shimoga district, in the 12 century A.D.

A pillar standing before the Siddhēśvara temple at Nāgavanda dated in Chālukya Vikrama year 45, Sarvadhāri records an interesting piece of information that a certain Bāchiga called *Dēvara-baṇṭa*. ( hero of the god ) attained the solar region ( by self immolation ) on the occasion of the solar eclipse. His preceptor Nagarāśi-paṇḍita set up the pillar to commorate the event. The incident is evidently a local custom of the devotees to kill themselves in fire at the solar eclipse under the supposition that the death by self immolation would take them to solar regions. The Institute has already noticed two other records of this type from Tiḷavaḷḷi and Bāḷūr, both of which are now brought over and deposited in the Museum attached to the Institute.

The ancient name of the modern village Nāgavanda was Nāg ārjuna as can be known from the epigraphs of the place. It means that the place was named after Nāgārjuna, the Siddha as early as the beginning of the 12th century A. D. There is a local tradition which connects the place with the movements of Nāgārjuna whose alchemic remains ( *bhasma* ) are believed to have been deposited along the hill side. An image in the village is shown to be the figure of Nāgārjuna by the local people.

A hero-stone from Hāmsabhāvi of 11th and 12th century A. D. records the heroic death of Biṭṭeya also called Biṭṭiga, son of Mālaseṭṭi and grandson of Nāṭprabhu Keṭagavuṇḍa of Bagūr in a fight when Mahāmaṇḍaleśvara Sōyidevarasa Uddhare Yekkalarasa etc., had attacked the fort of Saliyūr belonging to Kālarasa. The chief interest of this record lies in the fact that the hero climbed the fort, fighting, defying its height. The fort is represented on the hero stone. Another record of the same place and date states, that Bammayya-Nāyaka died fighting in the battle setting aside his marriage ( *Maduveyam Pintikki* ).

## II Museum

The exhibits of the Museum in their respective gallaries were attended to. They were washed, cleaned and relabelled. Some new finds collected from the Archæological sites from Nāgavanda, Bhairavanapāda, Haḷḷur etc., are arranged in the pre-historic gallery. Important exhibits bear explanatory labels.

A few important objects in the Museum were taken up for detailed study. The Research assistant contributed a paper on the Bhairava images in the collection and the Director studied the sketches of Paṭṭadkal sculptures, Ukhāpātra—a sacrifical vessel unearthed at Iṭagi and the Moḍi paper documents on Bijapur and its monuments. He also published a brief note on the manuscript work Virūpākshavasantōtsavachampū and contributed a preliminary note on the prehistoric sites of Karnatak.

*The Manuscripts.*

The manuscripts deposited in the manuscript Library have been properly taken care of and preserved from the destructive elements like silver fish etc.

The following are some of the important manuscripts collected during the year :— ( 1 ) *Revaṇa Sāngatya* ( 2 ) *Indrakīlaka* ( 3 ) *Airāvata prasanga* ( 4 ) *Kariyabaṇṭana charitra* ( 5 ) *Ghaṭōdgajana Kāḷaga* ( 6 ) *Marimughana Kalaga* etc.

Revaṇa sāngatya is composed by Basava in about 1700 A. D. It deals with the life of Revaṇāchārya, the first of the five Āchāryas according to the Vīraśaiva tradition. The style is lucid but one cannot rely much on the historical accounts narrated in it. The work Indrakīlaka is written in Yakshagāna form and narrates the story of Arjuna's receiving the bow from Mārāri *i.e.* Śiva after fighting with him. The poet says that he has composed the work by the grace of Śiva of Ajapura. The Airāvata prasanga also composed in the Yakshagāna style deals with the popular story of Kunti's performance of the Gajagauri vrata by getting the heavenly elephant, the Airāvata for her worship. This episode is described at length by Kumāravyāsa in his Airāvata Kathā being published by this Institute.

*Ghatotkachana Kāḷaga and Marimughara kāḷaga* are also in the Yakshagāna form and deal with the episodes from the Mahābhārata and the Rāmāyaṇa.

## IV Publications.

A good deal of time was occupied in the publication work. Not less than three proofs were called from the presses and each time they were compared with the originals. The Institute has published during this year., " The Progress of Kannada Research during the five years 1941-46 which gives in a brief compass the collection of research materials made year after year and their detailed study. Part II of this volume gives a few independent research papers based on the collection made by the Institute. Opinions of scholars on this report, given elsewhere, speak for themselves of the high standard of work being turned out by the Institute. The printing of the Airāvata, Kavijihvābandhana and Karnatak Inscriptions Vol. II is complete and will be made available to the scholars very shortly. The works *Madanatilaka* is in different stages of printing. The Annual Reports for 1946–52, Karnatak Inscriptions Vol. II and *Virūpāksha-vasantōtsava-champū* and *Descriptive Catalogue of Manuscripts*, Vol.I are also in the press.

## V. Annual Research Lectures.

As usual, Research Lectures were arranged on behalf of the Institute. Mr. M. Mariappa Bhat, M.A. L.T., Head of the Kannada Department, Madras University, delivered a series of three lectures on Kannada Culture as known from ( 1 ) Indigenous words, ( 2 ) Inscriptions and ( 3 ) Literature. All the lectures were well attended by the scholarly public of Dharwar.

Owing to the sudden illness of Prof. S. S. Basavanal, M.A., the other series of lectures had to be postponed.

## VI. Help Given to Scholars.

( 1 ) Mr. A. K. Priolkar, M.A., Marāthi Samśhodhaka Maṇḍala, Bombay was supplied with the transcription and note on the 9 photoprints of the Goa copper-plates of the Bhōja dynasty sent by him for study.

( 2 ) A note on the Vijaya coins was sent to Mr. S.R. Baitmangalkar, Diwan, Sangli State, for his information at his request.

( 3 ) Mr. K. Venkatarayacharya was supplied information on his several queries.

( 4 ) The Director presented "A Memorandum on the Boundaries of Kannada Nadu" and a linguistic Map of Karnatak to the Boundary Linguistic Provinces Commission under the Chairmanship of Mr. S. K. Dar that visited the Research Institute during its sessions at Hubli last year.

( 5 ) Mr. S. Desai, Retired Executive Engineer, Dhawar was supplied with a note on the paper document sent by him.

## VII. Visitors to The Kannada Research Institute.

Distinguished scholars and persons like Dr. Panna Lal, member, Dar Commission, Dr. F. E. Zeuner, Professor of Geochronology, London University, the Hon'ble Mr. R. R. Diwakar, Minister for Information and Broadcast ( Central ), Hon'ble Sri B. G. Kher, Premier of Bombay, His Excellency Raja Sir Maharaja Singh, Governor of Bombay, Mr. D. C. Bannerji, Accountant General, Bihar, His Lordship M. C. Chagala, Chief Justice, Bombay and others visited the Institute and expressed their high appreciation about the work of the Institute.

## VIII. Expansion of the Institute sanctioned by the Government.

Recently the Bombay Government were pleased to sanction one Librarian and three Readers in ( 1 ) Kannada Language and Literature, ( 2 ) Dravidian Philology with special reference to Kannaḍa and ( 3 ) Sociology. Hence the Institute will now be able to extend its activities to the subjects noted above and achieve more comprehensive results which would help to reconstruct the cultural history of Karnatak.

# 1949 – 50

The Institute was engaged, as in previous years, in collecting, interpreting and publishing the basic materials bearing upon Karnatak History, Archæology etc., and Kannada Language and Literature. It may be noted that as a result of the expansion scheme of the Institute sanctioned by the Government on the recommendations of the Advisory Board, three new Readerships in Kannada Language and Literature, Dravidian Philology and Sociology respectively were added to the Institute in the latter part of the year. The scope of the researches is at present wider than before and the Readers in the respective subjects are working on their special topics.

Since joining their appointments, the Readers were engaged in acquainting themselves with the scope of work to be undertaken by them and in preparing the programme for the next year. The Reader in Sociology studied the Navayat Community in the Bhatkal Petha of the North Kanara District by undertaking tours in that area. The Reader in Kannada Language and Literature studied some manuscript works for selecting the important ones for editing and publication. The Reader in Dravidian Philology visited Lakshmēśwar for the philological and linguistic study of the different classes of people like the agriculturists, weavers, goldsmiths, blacksmiths etc.

As a result of the tours undertaken by the Director, the Research Assistant, the Photographer Artist and other members of the Institute, some 50 new inscriptions from Dharwar, Koppaḷ, Saundatti and a few villages in the Hirekerur Taluka of the Dharwar District were examined and their estampages taken, A few manuscript works were obtained on loan for study and interpretation and some ancient sites of cultural interest were spotted. The Photographer-Artist-Draftsman photographed and prepared sketches of interesting sculptures and temples at Aihoḷe, Bādāmi, Bēlūr, Maḷkhēḍ etc.

## COLLECTION OF MATERIALS.

| | | |
|---|---|---|
| Inscriptions | 50 | |
| Manuscripts | ..About 250 | (10 bundles of Sanskrit manuscripts.) |
| Sketches of sculptures from Aihoḷe and Bādāmi besides photographic work. | 40 | |

# I. KARNATAK ARCHAEOLOGY AND EPIGRAPHY

## A. Archaeology.

A few stone circles were noticed on the slopes of a hillock near Chinnikaṭṭi, Hirekerur Taluka. These may be compared with similar remains at Nāgavanda, Hire-Morab etc. in the same Taluka. An old habitation area lying round about the Muktēswar temple on the bank of the big tank at Madalūr, Hirekerur Taluka may be assigned to the 10th Centnry A.D, if not earlier, from the finds unearthed there. Potsherds bearing dull polish, iron slags, brick bats, designed pottery, bases of vases, necks of jars etc. are unearthed at the time of ploughing this area. The whole site is brought under cultivation and the finds are mixed up. It is therefore necessary that the village should be explored thoroughly before any further damage is caused to the relics.

Among the architectural monuments surveyed during the year, mention may be made of the Harihārēśvara temple at Sātēnahaḷḷi and the Sōmēśvara temple at Mattihaḷḷi, both in the Hirekerur Taluka, The former temple is built in the later Chālukyan style. It is divided into four parts *viz.* the central shrine or *garbha-gṛiha*, the *sukanāsi*, the *Maṇḍapa* and the porch leading to the Maṇḍapa, The Maṇḍapa has 4 round pillars and a small four pillared porch adjoins it. The temple faces east and overlooks the big tank and the fields before it. In the shrine is installed the *linga* of god Harihārēśvara. A big inscribed slab dated in Śaka 1126, Rudhirōdgāri is noteworthy for its artistic workmanship of the Hoysala style. This massive slab is hewn out of green basalt and bears a finely written long inscription and beautifully carved sculptures at the top. The importance of this record will be noticed below under Epigraphy.

The Sōmēśvara temple at Maṭṭihaḷḷi contains two best specimens of sculptural art in the images of Brahmā and Vishṇu. Both these are nicely executed and speak eloquently of the high workmanship of the later Chālukyan times. A label inscription ( 12 Century A.D. ) inscribed on the pedestal of the Vishṇu image states that Dāsōja executed the image. This is a welcome addition to the number of labelled images which are few and far between in India,

## B. Epigraphy.

The epigraphs collected during the year include the records belonging to the dynasties of Mauryas, Later Chālukyas, Kaḷachuryas, Hoysaḷas, Yādavas of Dēvagiri, Raṭṭas, Guttas and the Vijayanagara dynasties. The earliest inscription hails from Koppaḷ and belongs to Aśōka Maurya. It is published as a memoir in the Archaeological Series of Hydorbad State. Among the remaining records ( these are still being transcribed and studied ), only a few important ones are noticed below :—

An epigraph referring itself to the reign of Chālukya Bhuvanaika malladēva and dated in Śaka 995 mentions Mahāpradhāna Hiresandhivigrahi Maneveggaḍe

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Daṇḍanāyaka Udayāditya as having donated 20 *kammas* of land to a God (whose name is lost). Several other gifts are also registered to the same deity.

An inscribed slab standing near the Īśvara temple at Sātēnahaḷḷi dated Ch. Vikr. year 39, Jaya, states that Chandrabhūshaṇapaṇḍita and Bāchiseṭṭi of Huḍi constructed the pinnacle of the temple when Gōvindarasa was administering Banavāse-12000 and Sōvanāthayya Nāgarakhaṇḍa-70. The record also registers a gift of land made to god Guṇḍēśvara for various services in the temple by the Ūroḍeya of Kandangēri.

A record from Kummūr, Hirekerur Taluka refers to Chālukya Tribhuvanamalla as the reigning monarch and states that his Mahāmandalēśvara Jagaddaḷa Chaṭṭamadēvarasa purchased the village of Kummūr by paying 200 gold *gadyāṇas* and made it over in favour of his vassal Pasāyita Bāgagāvuṇḍa with the privileges of *ashṭabhōga tēja sāmya*. The same Bāgagāvuṇḍa is said to have donated a piece of land for the food offering and other services in the temple of Rāmanāthadēva in Śaka 1118, Rākshasa.

The Madalūr record dated in 1242 A. D, and belonging to Yādava Siṁhaṇa is written by Sēnabōva Boppaṇṇa, son of Mādaṇṇa. It is a well-known fact that the *sēnabōvas* or *Karaṇas* were the authorised persons in the village who were licensed to draft legal and official letters and documents. The king's sign-manual Śri Sōmanatha which is engraved at the end of the record is noteworthy.

A hero-stone dated in the Hoysaḷa Vīra Ballāla year 14, Rudhirōdgāri refers to a fight between Mahāmaṇḍalēśvara Kāvadēva and Hoysaḷa Vīra Ballāḷa II. The former is said to have attacked the village Kolligoḍḍe which Tribhuvanamalla Hariyamaseṭṭi resisted and fell fighting on the battle-field. After the fall of Hariyamaseṭṭi, his servant (*leṅka*) Kabbilachaṭṭa opposed the enemy and died. The two records of Vīraballāḷa II at Sātēnahaḷḷi, of Śaka 1126, Rudhirōdgāri suggest the occupation of this part of Hāngal by the Hoysaḷas after wresting it from Kāvadēva's domination.

The big record from Sātēnahaḷḷi dated in Śaka 1126, Rudhirōdgāri mentions that Veṇṇaleseṭṭikavve, wife of Kāmiseṭṭi installed the god Hariharēśvara to perpetuate the memory of her son till the sun and moon endure. The whole record except a small portion at the end is written in beautiful Kannaḍa poetry of the classical type and provides the best example of chaste and polished Kannaḍa of the 13th Century A. D.

Another epigraph dated in Yādava Siṁhaṇa's regnal year 31, Sārbbari describes the Nāḷaprabhu Śaṅkaraseṭṭi as *Īśvaraprasadarum. Siṁhalānchhanaruṁ ........samasta ubhayanānādēsi stribālakōsa parirakshakarum* etc He is stated to be the son of Tribhuvanamallaseṭṭikavve of Kōnavaṭṭi, the Vīrabananju-Vaṭṭana. This is one of the few inscriptions giving information of the trade-guilds of Karnatak in the mediæval period.

It is noteworthy that before the Hanuman temple at Hirekonati as many as six Nishadigals are found standing in one place. One of them bearing a date in the 12th year of the reign of Yādava Mahādēvarāya commemorates the death of Kāmave, a lay disciple of Anantakīrti Bhāṭṭāraka and belonging to Vaḍḍabyavahāri Sankapasetṭi and Sātisetṭi.

## II. Museum and Manuscript Library.

(*a*) A few gold and brass coins received for examination and opinion from the Mamlatdars of Ron and Hangal Talukas, out of the hoards found in their areas were examined. The gold coins are of the Hoysaḷa period and the brass fabrics mention the king Kṛishṇarāja in Nāgari characters. The latter are probably Mysore coins.

A beautiful sketch of a bracket figure— A lady looking into a mirror— from the Channakēśava temple at Bēlūr (Mysore) was prepared by the Photographer-Artist for the Art Gallery of the Institute. Several sketches of sculptures and bas-reliefs at Badāmi and Aihole were also prepared The Dark-room was set up in the Institute to facilitate the development of the Album Section.

About 1,000 persons visited the Museum during the year when they were introduced to the Museum exhibits, by instructive and explanatory talks.

(*b*) A large collection of manuscript works presented by Shri. Gopalarao Navali Pleader, Gadag was examined, sorted and classified. It contained nearly 250 works in Sanskrit covering a variety of subjects from the Vedic to the Kāvya literatures. A tentative list of the whole collection was prepared and a copy supplied to the donor. Similarly, a few Sanskrit manuscripts were presented by Prof. T. M. Patil of the Karnatak College, Dharwar. They were also examined. They bear on topics Vēdānta, Purāṇa and Kāvya.

Of the manuscripts borrowed from persons in the *moffusil* on the condition of early return, a good number was got fair-copied at the Institute as the demand for their return was insisted by the donors The fair transcripts are kept in the Institute for study and publication in due course.

(*c*) *STUDY OF HISTORICAL DOCUMENTS:* As many as 5,000 documents written in Mōḍi, Kannaḍa and Nāgari are collected mainly from Jamakhaṇḍi, Bannūr, Koṇṇūr, Bādāmi, Kerūr, Hunagund and Budhgaon. They deal with the political and social conditions in Karnatak during the Marātha, Pēshwā and early British administration of the region covered by the villages mentioned above. Two thousand documents

are transcribed and noted upon and the further collection is being examined. A few representative and interesting documents were selected for study and publication.

## III. Publications.

Much time was spent over the Publication work. The Kannada work-Airāvata by Kumaravyāsa was issued during the year. The works *Madanatilaka, Karnataka Inscriptions* Vols. II & III, *Kavijihvābandhana*, and *Virūpāksha Vasantōtsava Champū* were passing through the Press and their proofs were checked. Three to four proofs were called for of the matter in the Press and returned for final strike after scrutiny every time. The Presses are, due to heavy pressure of work and their own difficulties, not expeditious in executing the printing. The works are, however, expected to be issued as early as possible.

## IV. Research Library.

The Research Library of the Institute was added with new books numbering 418 volumes. It is gratifying to note that the Huzur Secretary to His Highness the Maharaja of Mysore was pleased to present to the Library a full set of 224 volumes of the new editions of the *Puraṇās*.

## V. Annual Research Lectures.

Dr. C. Narayana Rao, M.A., Ph.D., Anantapur delivered the first series of three lectures on 22nd, 23rd and 24th March, 1950. His subjects were (1) Race and Language (2) Kannaḍa and Telugu Literatures (3) The form of Literature.

The second series of lectures were delivered by Shri Sediyapu Krishṇabhatta, Mangalore on 25th, 26th and 27th March, 1950. The subjects of his talks were (1) ಕನ್ನಡದಲ್ಲಿ ಭಾಷಾವಿಜ್ಞಾನ ವಿಚಾರಗಳು (2) ಕನ್ನಡದಲ್ಲಿ ಹಾಗೂ ಮೂಲದ್ರಾವಿಡ ವರ್ಣಮಾಲೆಯಲ್ಲಿ ಐಕಾರದ ಸ್ಥಾನ. (3) ದ್ರಾವಿಡ ವರ್ಣಮಾಲೆಗಳೊಳಗೆ ಸಕಾರವು ಉಂಟೇ ?

Both the series of lectures were interesting and were well attended by the scholarly public of Dharwar and outside.

## VI. Help Given To Scholars.

(1) Shri Ganapathy Sabhait, Shimoga - Number of persons in India speaking pure Kannaḍa.

(2) The Hospet Rate Payers' Association, Hospet - Supplied a note on Hospet.

(3) Shri H. Narayan Rao, Retired Assistant Commissioner Bangalore City - A note on Uḷucha Komme.

(4) Dr. L. Sternbach of the Trusteeship Department of the United Nations, Lake Success, New York - Furnished English translation of some Kannaḍa pieces of poetry.

(5) Shri S. N. Naik, M.A., Hubli - Supplied transcript of Jūrā Prasasti of Rāshṭrakūṭa Krishṇa III.

(6) Shri VenkataRayachar, Kulai, Suratkal - A note on the relation between Pōlalchōra III and the daughter of Satyāśraya.

## VII. Opinions of Scholars and Visitors.

Shri. R. A. Jahagirdar, M. A , LL. B., Vice-Chancellor, Karnatak University, Dr. Humayun Kabir, Joint Secretary, Education Department, Government of India and Shri. P. V. R. Rao, I.C.S , Secretary, Education Department of Bombay visited the Institute and recorded their warm appreciation of the work being done by this Institute. Mahāmahōpādhyāya Shri. D. V. Potdar of Poona has communicatad on 27-7-1950 his opinion on the Progress of Kannaḍa Research in Bombay Province for the year 1941-46, in the following words :—

" I am glad to inform you that I have almost finished reading of your fine booklet on the Progress of Karnatak Research ; and so great was my satisfaction and admiration for the very valuable contributions in the same. Your scholarship and your labours both deserve the highest praise. Probably this is for the first time that a systematic search for Karnatak antiquities was undertaken. Indeed your contribution to our knowledge is of a high order. I wish your labours were more readily appreciated and were more widely known."

# Progress of Kannada Research

## IN BOMBAY STATE, MADE DURING THE YEAR

## 1950 – 51

The Institute engaged itself, as usual, in collecting, interpreting and publishing basic materials bearing upon Karnatak Archaeology, Epigraphy, History etc., Kannada Language and Literature, Sociology and Dravidian Philology. The Technical staff toured in different parts of Karnatak with a view of collecting materials pertaining to their subjects.

The Reader in Sociology continued his survey of the Navāyat Community settled in the Bhatkal Petha and the adjoining area in addition to the collection of sociological information for the revision of the Bombay District Gazetteers. The Reader in Kannada Language and Literature has been studying the manuscript of "Samaya-Parīkshe" with the idea of editing and publishing it. He is also working at the problem "Jaina Bhāratas in Kannaḍa". The Reader in Dravidian Philology is engaged in the Linguistic study of some Kannaḍa classics such as *Vaḍḍārādhane* and Ranna's *Gadāyuddha*. The work is thus progressing well in these sections of the Institute.

During the tours undertaken by the Director, the Research Assistant, the Photographer-Artist-Draftsman and other members of the staff a good deal of material was collected. 88 inscriptions were examined and their estampages taken. The inscriptions copied during this year come from Banavāsi, Arishiṇaguppe and some villages in the Hirekerur Taluk of the Dharwar District. A few lead coins of interest were also collected at Banavāsi, besides noticing four new cultural sites at Banavāsi, Hosaḷḷi, Siragaṁbi and Guṇḍagaṭṭi. The Malaprabhā river valley survey has yielded about 60 pre-historic artifacts whose age is yet to be determined. The Photographer-Artist-Draftsman accompanied the Director in his tours and photographed and prepared sketches of important objects of art.

### Collection of Materials

| | |
|---|---|
| Inscriptions | 88 |
| Sets of copper-plates | 2+ 9 |
| Manuscripts | 5+15 |
| Sketches of sculptures etc. | 25 |
| Coins | 7 ( lead coins ) |

## I. Karnatak Archaeology and Epigraphy.

( *A* ) *Archaeology* :— The Malaprabhā river valley survey was taken up in order to search for the palaeolithic deposits along the course of the river. Both banks of the Malaprabhā river stretching between Choḷachagud and Hoḷe-Ālur were surveyed. Stone implements were secured at Khyāḍ, Maṇṇēri, Dhānak-sirūr, Kātarki and in the Sāsvihaḷḷa, ( nala ) a tributary of the Malaprabha two furlongs away from the confluence. They were also noticed at Hirēhaḷḷā near Maṇṇēri. They were embedded in the gravel beds. The deposit near Khyāḍ is very rich and is expected to yield hundreds of implements if a detailed exhaustive survey and exploration of the area are undertaken. They mostly consist of hand-axes and flake-tools. The matetials used for them are quartzite, trap, blood-stone, sandstone etc. Maṇṇēri is another important place where pre-historic stone implements are found in large numbers. A typological and geological study of these implements is sure to shed good light on the study of South Indian Palaeoliths.

To the West of Siragaṁbi in the Hirekerur Taluk lies an extensive site rich in old cultural remains. Much of the debris is disturbed by the cultivators who have dug it out for old earth and converted it into fields. Necks of jars, vases, polished potsherds-red and black, pieces of conch-shells, areca-nut-like beads, pointed potsherds containing various designs in white etc., are found in the site. A broken neolith was picked up at the site during our visit. Polished red quartzite pieces were also secured there. A *terracotta* femele figurine broken at the neck and waist wears the *sari* along the right shoulder in the usual fashion. Besides the above, iron slags, brickbats, plinths of houses are found on the site. A pottery piece polished black both inside and outside very much resembles the N.B.P. ware but its exact identity with the latter type of pottery awaits further evidence.

This important cultural site needs detailed exploration and excavation.

Another site at Hosaḷḷi about 3 miles to the west of Siragaṁbi has yielded similar cultural relics. The pottery pieces unearthed here resemble those of Siragaṁbi. But this site is not so rich as that of Siragaṁbi.

A few stone-circles were noticed for the first time on the southern slopes of the Hanumanmarḍi at Guṇḍagaṭṭi ( Hirekerur Taluk ). Two of these, excavated by treasure-hunters exposed a few potsherds polished red and black. These sherds recall the ones from Nāgavanda in the Hirekerur Taluk.

The painted pottery pieces from Siragaṁbi and Hosaḷḷi are similar to those of Bhairavanapāda, Herakal and Vaḍagaon. These may be assigned to the Sātavāhana period ( 2nd Century B. C. to 2nd Century A. D. )

The site at Banavāsi has not received the attention of archæologists a it deserves. It deserves to be excavated since Banavāsi played a prominent part in the history of Karnatak, at least from the times of Aśōka. The seven lead coins collected from a recent find at the place belong to the Chuṭus who ruled in the West Coast in about the 2nd Century A. D. Banavāsi should receive immediate attention of the archæologists as it was for some time the most important cultural centre of Karnatak which maintained direct contacts with the first rate powers of the North India such as the Mauryas and the Guptas. The rich relics of the place are likely to unravel the hitherto unknown events of periods of the ancient history of Karnatak.

Among the monuments noticed this vear the temple of Madhukēśvara is the best. The structure of this temple discloses later additions made from time to time to an earlier edifice. The massive rectangular pillars of the inner *maṇṭapa* resemble the ones of Paṭṭadakal and Aihoḷe temples of the 8th Century A D. The outward decorations of the temple, as they appear at present, seem to have been executed during the later Kadaṁba and Vijayanagara periods (12th to 16th century A. D. ). The *Ashṭadikpālakas* housed in the enclosure in separate cells are nicely worked out. They illustrate the high wafer mark of sculptural art to which the Karnatak artists had reached in this early period.

( B ) *Epigraphy* :— In all 88 stone epigraphs and 2 sets of inscribed copper-plates were secured. They belong to the Chuṭus, Rāshṭrakūtas, later Chālukyas, Kaḷachūryas, Later Kadambas, Yādavas and the Vijayanagara dynasties. Only the important ones are noticed below :—

The earliest inscription coming from Banavāsi is a Prākrit record of the tim of *rājan* Hāritiputa Viṇhukaḍa Chuṭukulānanda Sātakamṇi. It is published in Indian Antiquary Vol. XIV p. 331.

The next earliest dynasty represented in the year's collection is the Rāshṭra-kūṭas of Malkhēd. A few records of this family were copied at Siragaṁbi, Nūlgēri and Guṇḍagaṭṭi in the Hirekerur Taluk and Arishṇaguppe in the Hangal Taluka of the Dharwar District.

Of the two records from Nūlgēri one belongs to the reign of Gondra ( *i.e.* Govinda II ?) under whom Mārake-arasa is stated to be governing Banavāsi-12000. It seems to record the setting up of a *mēḷi* after donating a piece of land by Kundamasi. Balmāḷcha is stated to have prepared the stone. The second record refers itself to the time of Kannara ( Kṛishṇa I ? ) and mentions his feudatory Mārakersa as administering the *nāḍu*. It seems to state that the record was written by one 'Kalimitran' the sculptor of the assembly of Brahmins of Kereyūr.

One of the records from Guṇḍagaṭṭi refers itself to the reign of Jagattuṅga and states that while Madanāga was administering the *nāḍu* ( *i e. Banavāsi-nāḍu* ) and a certain Daḷiga was the chief of the village ( *ūr* ), a *mēṇṭi* was set up.

Another inscription from the same village belonging to Jagattunga states that Dantiga was administering Vanavāsi-12000 and Daḷi-Amma was governing the village. Do levo cha set up the *mēṇṭi*. A certain Malavanta composed the record.

An inscription, worth noting, from Siragambi refers itself to the time of Jagattunga. It contains two records. The first record registers a gift of land to Beldēva by Pollabbe wife of Ere-Amma when the latter was administering Tirigamme. The second states that a gift of 4 *mattar* of land was given by Lōkabbe, wife of Avarevarasa who was governing Tirigamme. It may be noted that Tirigamme was the ancient name of the modern Sirigambi during the 8th-9th century A. D.

An inscription from Hirekerur dated in Śaka 879, Siddhārthi records a gift of *gōsāsa* made by Marsasingayya. He is said to have set up the stone (on which the epigraph is written). Such gifts of *gōsāsa* are known to have been made during the time of the early Chālukyas and the Rāshṭrakūṭas.

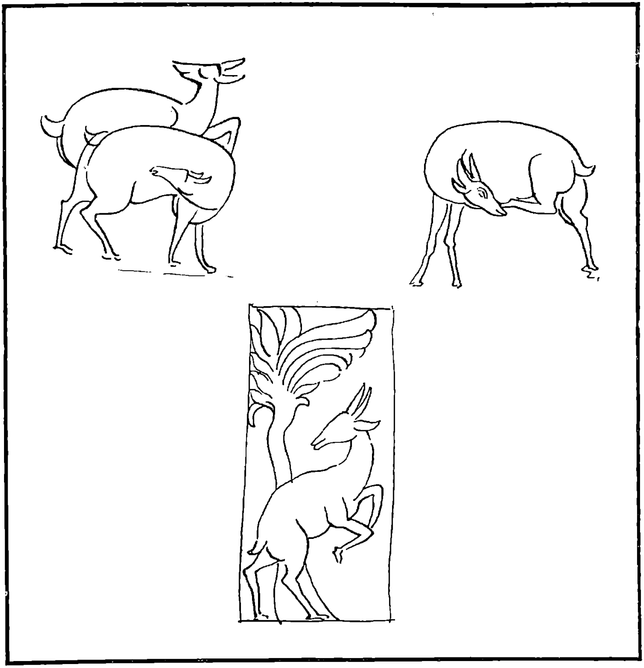
An epigraph from Bālambīḍ dated in Chālukya Vikrama year 12, Prabhava eulogises the Thousand (Mahājanas) of Mahāgrāma piriya Kereyūr. Būtagāvuṇḍa made a gift of land for the benefit of god Paṇḍaraṅgēśvara which was entrusted to the (One) Thousand Mahājanas of the place who are described as auspicious mark on the forehead of Banavāsi *dēśa*.

Another epigraph of the same place dated in Ch. Vikrama year 4, Siddhārthi refers to 10 gold coins of Lokkiguṇḍi which evidently stands for the coins issued from the mint Lokkiguṇḍi (Lakkuṇḍi) in the Gadag Taluk, Dharwar District.

The Haḷe-Niḍnegila record belonging to Kalachuri Sōmēśvara mentions Choḷikeya Kēsimayya. At the latter's instance and at the asking of Kariya Mahēśvaradēva Gōyidarasa Heggaḍe Viṭhasa-Nāraṇadēva is stated to have made a gift of taxes to god Mallikārjuna of Niḍunēgila.

An interesting record hailing from Hirekerur and referring itself to the reign of Sadāśivamahārāya is dated in Śaka 1427, Sādhāraṇā. On the date specified, Mahāmaṇḍalēśvara Rāmarājēndra-Mahā-arasu is stated to have remitted house-tax and marriage-tax in favour of three barbers by name Timmōja, Koṇḍōja and Bhadrōja as he was pleased at the proficiency in shaving of these barbers. Interesting enough, the tools of the barbers are carved at the end of the record.

Of the copper-plate records, examined during the year, one is a spurious grant purporting to belong to one Rukmāṅgada dēva who bears the imperial titles Samastabhuvanāśraya, Paramēśvara and Paramabhaṭṭāraka and is described as Ahichchhatra Puravarādhīśvara and born of Brahmakula. The titles show Kannaḍa inflexions while in the text is found Marāṭhi influence. The absence of the Śaka year and the lateness and irregularity of the script raise serious doubt



Sketch of deer in different poses from Mahānavami *dibba*, Hampi.
( Kannada Research Institute, Dharwar )

Plate IV

Mural Adil-Shahi Painting on a wall of the water pavilion depicting the saint and his pupil.
( 17th Century A. D. )
( Kumatgi, Bijapur District )

about the genuineness of the record. Similar instances of forged documents are found. See *e.g.* the Epigraphica Carṅatica Vol. VII Intro. page 4 under the Ayōdhyā Dynasty.

The purport of the record seems to register a gift of land to Ajarasa of the weavers' caste of Kuṭaji situated in Tukoravaḷi gaṁpaṇa of Kūṇḍi—3000 by king Rukmāṅgada during his expedition to the South in the year Plava.

## II. Museum and Manuscript Library.

( *a* ) The exhibits of the Museum were regularly attended and precautionary measures were taken to keep the exhibits safe and neat. Descriptive labels were renewed and the objects displayed in their respective galleries.

The seven lead coins recently secured from a hoard unearthed at Banavāsi were studied. They belong to the Chuṭus who ruled in the West Coast during the 2nd Century A. D. The coins belong to two kings of the dynasty viz. Chuṭu-kūḷānanda and Mulānanda. They bear the bow and arrow on the obverse and the Chaitya and tree on the reverse. The legend goes along the edge on the obverse.

Similar coins are noticed by Rapson in his 'Indian coins'. There it is reported that the find place of the coins was Karwar. Since the present coins were unearthed at Banavāsi, it is very likely that the place might yield other cultural remains assignable to the time of the Chuṭus, if a systematic excavation of the place is conducted.

( *b* ) *Photographic Album* : A few more sketches of sculptures were added to the Art Gallery of the Museum this year.

The setting up of the Dark-room in the Institute has facilitated quick work in photography and as a consequence the Album section is improved.

The visitors to the Museum were taken round the galleries by giving instructive and explanatory talks.

( *c* ) *The Manuscript Library* : The manuscript library was preserved from pests and other destructive elements. A few manuscripts were added during the year. The manuscript collection of the Karnatak Historical Research Society, Dharwar was examined and some works were taken on loan for study at the Institute.

Of the manuscripts taken on loan from the moffusil, some were got copied at the Institute by the Copying Assistant. The works fair-copied will be published in due course.

( *d* ) *Study of Historical Documents*: A good number of Modi documents were collected, studied and deciphered. They belong to a later period of the Maratha rule in Karnatak. A manuscript work giving the synchronistic tables of eras used in the Deccan records is edited and a book containing some valuable papers is to be published shortly by the Institute.

## III Work of the Readers

The Reader in Kannada Language and Literature is studying critically the manuscript works of the *Samayaparīkshe* by Brahmaśiva. The work is an ancient Kannaḍa poem composed in *Kanda* and *Vṛitta* in the beginning of the 12th century A. D. After comparing the text with the other manuscripts available in the Mysore Government Manuscript Library and other private collections, he is preparing the critical edition of the text with a view to publishing it in due course.

The Reader also studied the Haridāsa literature from the social and literary points of view. Now he is working at the problem ' Jaina Bhāratas in Kannaḍa ' ( ಕನ್ನಡದಲ್ಲಿ ಜೈನ ಭಾರತಗಳು ). Besides, he is guiding a research student in the study of ' The Rhetorics in Kannaḍa Literature. '

The Reader is Sociology continued the study of the Navāyat Community which was commenced in the previous year. The study of the customs of the Community is completed. To gather new material, he toured in the North and South Kanara Districts, where the Navāyats have settled down in colonies. In connection with this problem he studied in detail the Muslim Culture. He also studied the dialect of the Navāyats which is a mixture of Kokani, Persian and Arabic.

In addition to the above study he guided a research student in ' The Social customs in connection with Maternity ' and also conducted research about the various sections of the Muslim, Christian and the Brahmin communities in Karnatak for the revision of the Bombay District Gazetteers.

The Reader in Dravidian Philology made a linguistic study of the *Gadā-yuddha* a literary work of the 10th century A. D. He is training a research student into the study of Kannaḍa Linguistics. The student has collected materials for linguistic study of an ancient Kannada prose work ' Vaḍḍārādhane '.

The Reader also published a few research papers.

## IV Publications.

Much of the time was spent on the publication work. A brief survey of the work accomplished by the Institute was detailed in the booklet " Twelve Years o

Kannada Research (in Bombay State)" which was prepared on the occasion of the Hon'ble Dr. Rajendra Prasad's visit to Dharwar on 30-3-1951. Karnatak Inscriptions Vol. II, Madanatilaka, ಶಬ್ದಮಣಿ ದರ್ಪಣದ ಪಾಠಾಂತರಗಳು ಇತ್ಯಾದಿ. and ಕರ್ನಾಟಕ ಸಂಗೀತವೂ ದಾಸಕೂಟವೂ, research lectures by Prof. D. K. Bhimasenrao and Kinnari Vidwan Hulgur Krishtacharya respectively were printed and are to be published. A monograph on 'Gandharvas and Kinnaras in Indian Iconography' was also printed. More than half of the 'Virūpāksha Vasantōtsava Chaṁpū' a historical work in Sanskrit was also printed. The printing of the Descriptive Catalogue of Manuscripts Vol. I, Karnatak Inscriptions Vol. III and the Progress of Kannada Research in Bombay State from the years 1946-47 onwards is going on. Nearly 4 to 5 proofs were called for every time from the presses and checked with the originals.

## V Research Library.

Useful addition was made to the Library during the year. In all 337 books are added to it of which 28 are to Sociology, 17 to Philology, 63 to Kannada Literature and the rest to the general section.

The present strength of the books in the Library falls far too short of the requirements of the research work. Efforts are being made to enrich it by obtaining special grant from the Government.

## VI Annual Research Lectures.

Research Lectures were arranged by the Institute. The first series of Lectures were given by Shri P. B. Desai, M. A., Assistant to the Government Epigraphist for India, Ootacamund on the 'Kalachuris of Karnatak and the Monks of Chandrikāvāṭa.' Prof. D. L. Narasimhacharya, Maharaja College, Mysore, delivered three lectures on 'Word Formation in Kannaḍa'.

The third series of lectures were delivered by Pandit H. Shesh Ayyanger, Madras on 'Some problems of Kannaḍa Literary Research'.

Prof. S. S. Basavanal, M. A., gave three lectures on "The Origin and growth of Vīraśaiva Movement".

All these lectures were scholarly and were well attended by the scholars and the interested public of Dharwar and out-side.

## VII Post-Graduate Teaching.

The Karnatak University has recognised this Institute for Post-graduate instruction for Ph. D. in Ancient Indian History and Kannaḍa.

Training in research is also being imparted to students studying at the Institute in Ancient Indian History, Sociology, Philology, Kannaḍa Language and Literature.

For the benefit of the M.A. students the Director gave a few talks on Karnatak Culture.

## VIII Research Seminar.

The Research staff of the Institute have formed into a union called the Research Seminar where Research papers on special topics are read and discussed usually once a fort-night.

## IX Help given to Scholars.

( 1 ) Shri V. B. Kulkarni, Bombay :— Historical personages of Karnatak who have proved their merit in the field of battle. The connected literature was also suggested.

( 2 ) Shri K. Venkatarayacharya, Kulai ( S. Kanara ) :—Vālmīki-Rāmāyaṇa in Kannaḍa.

( 3 ) Shri M. B. Pujar, Priest, Banaśaṅkari temple near Badami :— Historical information about the goddess Banaśaṅkari.

# Progress of Kannada Research

## IN BOMBAY STATE, MADE DURING THE YEAR

## 1951–52

The Kannada Research Institute continued the work of collecting the basic material bearing upon Karnatak History, Archaelogy, Sociology and Kannada Language and Literature. A few sculptures and metal images of iconographical and artistic interest were secured for the Museum of the Institute. Epigraphical and Manuscript survey was taken up in the Hirekerur Taluka which is rich in antiquarian remains. Select centres of cultural interest were visited by the Director, Research Assistant and the Photographer-Artist and photographs of important objects were taken.

The Reader in Sociology toured through parts of Ratnagiri, South and North Kanara Districts in connection with his studies of the Muslim Community inhabiting the Western Coast. The Reader in Philology visited some part of Coorg to study the dialects of the people and to determine the extent of their linguistic affinity with Kannaḍa. The Reader in Kannaḍa Language and literature visited Mysore, Śravaṇabeḷgoḷa, Huncha; where he studied some manuscripts. Besides this, the Research staff engaged themselves throughout the year on different problems connected with their respective subjects.

All the acquisitions made during the year were duly entered in the registers. The new Museum exhibits and the Manuscripts were labelled and arranged in their respective galleries.

The following fresh material was added to the Institute during the year under review :—

| | | |
|---|---|---|
| ( 1 ) | Impressions of inscriptions | 38 |
| ( 2 ) | Manuscript works ( palm-leaf & paper ) | 20 |
| ( 3 ) | Stone and metal images | 8 |
| ( 4 ) | Objects of interest photographed | 71 |

### Karnatak Archaeology and Epigraphy

#### Archaeology

Somanāthapura in Mysore, a place of Hoysaḷa architecture was visited and the temple and the inscriptions were studied *in situ* by the Director. Some interesting places particularly T. Narasīpura, Vyāsarājapura and Sōsale which are noted for the remains of the pre-historic period were also examined. At the Vyāsarāja maṭh at Sōsaḷe some old paintings especially that of Śrī Vyāsarāja on the Vijayanagara throne were photographed.

The Director with the Research Assistant and Photographer-Artist visited the caves of Ellōra, Ajantā and Auraṅgābād. The sculptures, paintings and the architectural styles employed in them were studied from a comparative point of view. It was noticed that the *maṇṭapas* and *gōpuras* found on the *stūpas* in the Chaitya caves of about the 4th - 5th Century A. D. at Ajantā showed a strong resemblance with the edifices of the Badami Chālukya period ( 6th - 8th Century A D. ) which apparently points to the conclusion that the Ajantā and Bādāmi styles of architecture can be traced to a common source. The sculptures of Ellōra display high artistic skill. They are proportionate and attractive. The Buddhist paintings and sculptures of Ajantā were studied in comparision with those found at the caves at Badami, Elephaṇṭā and other places. The world-famous paintings of Ajantā bespeak eloquently the high artistic skill of their painters. The men and women in fact every bit of the painting is true to life. The facial expressions of hidden feelings are revealed in a masterly way by the intelligent strokes of brushes, especially the eyes and lips play a prominent part in this.

At the village of Emmignūr in the Hirekerur Taluka is a slightly elevated ground called *Hāḷur i. e.* ruined village to the west of the Paramēśvara temple. On the site of this Hāḷūr brickbats, mortar and pestle, red potsherds etc. are reported to be found for a mere search. I was informed that some gold coins were found in this area but none of them were available for examination. The mortar and roller ( *laṭni* ) in stone picked up from this site and kept in the house of Śrī Sadāsīvagauda Patil of the place bear good polish. The roller ( *laṭni* resembles the modern wooden type of roller current in this part of the country. No relics could be found on the spot when it was visited by the Assistant.

The temples of Īśvara at Kachivi and Rāmaliṅgēśvara at Attikaṭṭi may be assigned to the 8th - 9th century A. D. The door-frames of these temples show earlier features than those of the later Chālukya temples. The miniature maṇṭapas carved above the lintel of the door-frame of the shrine at Attīkaṭṭi exhibit the elements of Southern architechure of the 6th - 7th Century A. D. The big temples of Chikka-Bāsur and Hirēhaḷḷi in the Byadagi Mahal dedicated respectively to Rāmeśvara and Gajeśvara are worth noting. Though both the temples are partly dilapidated, from the parts preserved of them, one can be convinced about their excellent workmanship and artistic grace. The pillars, the door-frames, the niches, outward structure of the temples all go to prove the rich artistic taste of their builders. The presence of Sarasvati on the śukanāsi door lintel instead of the usual Gaja-Lakshmi is peculiar. A hero stone built into the wall of the old Īśvara temple at Kachavi depicts a fort from the top of which a trumpet blower blows his trumpet to warn his fellow-men about the impending raid of enemies. This as far as we know seems to be the only stone representation of a trumpet blower on the summit of the fort agreeing with the description found in literature ( See for example *Channabasavapurāṇa*, Canto 42, v. 10 ). The hero-stone from the writing on it, can be assigned to the 12th - 13th Century A. D. The representa-

tion of a caparizoned horse on which a hero is depicted to fight with his enemies, on a hero-stone of about the 15th Century A. D. from Attīkaṭṭi, Byāḍgi Mahal seems to be peculiar since such instances are far and few between in old sculptures. Similar instances are however, not wanting in painting.

## Epigraphy

During the year under review, 38 stone inscriptions and one copper-plate were examined. The earliest records in the collection hail from Kachavi and Gālpōji which refer themselves to the period of the Rāshṭrakūṭa kings Dhōra-Dhāra Varsha and Kannama respectively. The Kachavi record introduces a certain Māra of Madevuru as administering Banavāsi-12 000 province under Dhōra-Dhārāvarsha who from the archaic alphabet of the inscription may be identified with Nirupama-vallabha Dhruva, father of Gōvinda III. His son Kattiyara born of his senior queen Appa-vineti was in charge of the village Kachchhavi when a certain Maleara remitted the taxes on *ghee* in favour of Māribbe ( Sic Mārabbe ) goddess of the place. The governor of the Banavāsi province and his wife and son are new additions to the local history of the region. Another inscription of the same early period from Kachavi is interesting in that it bears at the top a full-blown lotus, the moon on the right, chāmara ( fly whisks ) and a conch, a bull and below it a pair of fish. The Āḍūr inscription of Kīrtivarman II which is a Jaina record bears at the top a full blown lotus. The present inscription which is unfortunately completety effaced, except for the name *Dhōra*, is in all probability a Jaina record.

Among the remaining inscriptions a hero-stone from Emmiganūr is noteworthy. It is dated in the 10th year of the reign of Kalachurya Rāyamurāri Sōvidēva and states that when Śoviśeṭṭi son of Bannami Seṭṭi had started on a trade journey to the northern part, he was waylaid by the robbers ( *kākaḷḷaru* ) and in a fight with them lost his life. This is one of the few instances which show the insecure condition of the country at the time.

The single copper-plate record examined during the year refers to the services of a certain Chandrabhaṭṭa of Bāḍa rendered to Śrī Surēndra-tīrtha Śrīpāda in bringing back the image of Śrī Mūla-Rāmchandra from the Uttarādimath and records gifts of certain incomes and privileges made by the *yati* to Chandrabhaṭṭa.

## Museum.

During the tours undertaken by the Director and his staff a good number of sculptures and temples of artistic and cultural importance were photographed and an album prepared. Sōsale, Sōmanāthapūr, Mysore, Ajantā, Ellora, Aurangabad and Paṇḍharpūr are some of the places visited for the purpose.

Among the exhibits secured for the Museum, the two Dvarapāla images from Beḷgali near Mudhōḷ are the best specimens of the mediæval sculptural art and display exquisite workmanship. They are life size-images measuring nearly 5 feet in height. Every part of these sculptures is minutely and beautifully executed and nothing but the trained hand of a master sculptor could have brought to bear such a high finish on them. It was gathered that there was an offer of Rs. 10,000 for the purchase of these two Dvārapāla images but by the timely intervention of the Director and due to the enlightened taste of Her Highness the Rāṇisāheb o Mudhōḷ in whose possession they were lying, they were not sold. Thanks to the Collector of Bijapur and Sri Baburaö Bakshi a prominent citizen of Mudhōḷ who helped the Director in his attempt to secure the images for his Museum, these two images were presented to this Institute by the Rāṇisāheb to be displayed in the Museum in the name of His Highness Raja Bhairavasingh Malojirao Ghorpade. Accordingly they are planted in a sceure position in a brick and mortar construction in the sculpture gallery of the Museum, in the name of His Highness Raja Bhairavasingh Malojirao Ghorpade. The images may be assigned to the Later Chālukyan period of the 11th and 12th Century A. D.

About 2,500 visitors were taken round the Museum by giving instructive talks about the exhibits during the year.

A set of photographs was sent for circulation to various research centres and the Departments of Archaeology in India.

## Manuscript Works

Some fresh additions were made to the Manuscript section. The manuscripts of the Karnatak Historical Research Society were taken up for detailed study. Short descriptive notes on these works will appear in the Descriptive Catalogue of Manuscripts Volumes, to be published by the Institute. The manuscript work Uttarakāṇḍa Rāmāyaṇa by Nāraṇa-kavi sent by Sri Vēnkatarayacharya, Suratkal ( S. Kanara ) was studied fully. Copy of the same and that of a manuscript of Pāṇḍava-Purāṇa, a Jain work in Sanskrit giving the Jaina version of the story of the Mahābhārata were prepared. Some manuscripts were also got fair copied at the Institute and a manuscript of Sāḷva Bhārata was also got fair copied from the Oriental Manuscript Library, Mysore.

## Study of Historical Documents

Nearly 800 historical documents were deciphered and transcribed. They throw fresh light on the history of some important families in the Bijapur district, besides being of value in understanding the social, linguistic and political conditions of the Karnatak during the 17th–18th Century A.D.

Arrangements were made to microfilm a few Persian documents through the good offices of Mahāmahōpādhyāya Sri D. V. Potdar, M.A., of Poona.

## Work of the Readers and the Research Assistant.

The Reader in Kannada Language and Literature continued his study of the work Samayaparikshe and worked at the problem 'Jain Versions of the Bharata in Kannaḍa.' He also looked to the listing of the manuscript works received at the Institute or collected by him during his tours.

The Reader in Dravidian Philology toured the Koḍagu speaking area (Mercara) for the dialect survey and engaged himself in the linguistic study of Vaḍḍārādhane. Materials for the Sanskrit loan words in Kannaḍa were gathered. Besides guiding a research student, he contributed a few short notes to research journals.

The Reader in Sociology completed his study of the Navāyats of Kanara which incidentally led him to go deeper into the history of the Muslim Community of the coastal area such as the Kokaṇi Muslims of the coast of Konkan and the Mōpḷas of Malabar. He conducted brief surveys of the communities in the West Coast as a result of which it is surmised that the male ancestors of all these communities were mainly Arabs.

The Research Assistant conducted epiraphical survey and attended to the technical work in the Museum. He also helped the Director in the publication work. Several proofs of the matter in the press were attended to which occupied most of the time during the year. He prepared preliminary transcripts of the inscriptions which were checked by the Director. He also studied and prepared a press copy of the manuscript Abalūra Charite which he is editing for the Institute,

## Publications

Much time was spent on press work. The printing of the Descriptive Catalogue of Manuscripts Vol. I was pushed through the press and it will be published shortly. The volume comprises detailed notices of 57 Kannaḍa and Sanskrit works on Purāṇa, Dharma and Dharmaśāstra. Three Research Lectures delivered by the Late Dr. M. H. Krishna, M. A., D. Lit., in the Annual Lectures Series of the Institute in 1943 were sent to the press. Its printing is over and it will soon be made available to the readers. The Synchronistic Chronological Tables were got printed during the year. The tables show at a glance the equivalent years corresponding to Śaka, Hijri, Fasli and other eras. The Karnatak Inscriptions Vol. II was printed and published this year. Its publication was announced by Shri R. R. Diwakar, Governor Designate of Bihar on the occasion of his visit to the Institute on 24-5-52. Two other series of Research Lectures *viz.*, the *Śabdamaṇi Darpaṇa* etc. delivered by Prof. D. K. Bhimasenarao, M. A., in 1943 and "The History of Karnatak Music and the Dāsakūta" by Kinnari Vidvān Hulgūru Kristācharya in 1945 both in Kannada were also published. The printing of the *Virūpāksha Vasantōtsava Champū* of Ahōbalakavi, the *Karnatak Insrciptions Vol. III* and the *Madanatilaka* has made further progress.

Three to four proofs of the above works were gone through in each case and checked with the originals.

The Director prepared papers for the *Epigraphia Indica* on the Vaḍagaon Brāhmī Pillar Inscription and the Argā Copper plates of Pūgavarman. He also studied the copper-plate of Surēndratīrtha-Śripāda received from the Sarvādhikāri of Śrī Rāghavendra Svāmi Math, Mantrālaya. Two papers *viz.* ( 1 ) ' Krishṇadēvarāya, the Vijayanagara king ' and ( 2 ) ' The Value of Inscriptions for the History of Sanskrit Literature ' were sent out by the Director for publication in research journals.

## Research Seminar.

This year also, the Seminar continued to function as before. The Research Students Messrs C. K. Dixit, S H. Ritti and the Research Fellow Sri D.H. Koppar read papers on ' Nāgavarma and the Alaṅkāras ', ' The Chronology of the Early Ālupas ' and ' the Genealogy of the Hoysaḷas ' respectively. The above papers were discussed by the members present at the meeting after they were read.

## Annual Research Lectures.

Pandit M. P. Pujar of Dharwar delivered under the auspices of the Institute a course of two lectures on ' Some problems in Kannaḍa Grammar '. The lecturer in his talks gave a comparative view of the two Kannada grammarians Kēśirāja and Bhaṭṭākalaṅka on the same topics. The learned scholar made the lectures interesting and instructive by simple illustrations and lucid exposition.

The second series of these lectures was delivered in Kannada by Shri. M. R. Srinivasa-Murthy. B. A , President Kannada Sahitya Parishad, Bangalore. His lectures were planned as under :—

( 1 ) Vīraśaiva Purāṇas

( 2 ) Allamaprabhu, and

( 3 ) The Torave Rāmāyaṇa of Kumāra Vālmīki.

The lecturer's treatment of his subjects was masterly. In the first lecture he discussed the nature of the Vīraśaiva *purāṇas* in comparison with the Jain and Brahmanical *purāṇas*. He further analysed the chief characteristics of the *puraṇās* and showed how they could be classed under the *līlās* and *charitras* which are commonly regarded as *purāṇas* by the Vīraśaiva authors. The lecture on Allamaprabhu treated Allama as man, a saint, and a prominent figure in the gallaxy of *Vachanakāras*. In the third lecture, the importance of the study of the Torave Rāmāyana was stressed.

All the above lectures were largely attended by the scholars of Dharwar and outsiders.

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## Post-Graduate Section

Under the guidance of the Director, the Research Fellow continued his study of the Social and Administrative Conditions under the Hoysalas'. He has practically complected his thesis. It will be shortly submitted to the University for the Ph.D. degree. The Director and the Readers guided their post-graduate students in their studies. The Research Assistant helped the Director in his work.

Sri V. R. Umarji, M. A., submitted his thesis 'Influence of Sanskrit and Prākrit on Kannaḍa Grammar' for the Ph.D. degree to the Bombay University. The thesis is accepted for the degree.

## Facilities for Research Scholars

A good number of Departments and scholars were helped with historical and research information at their request. Some of them are mentioned below :—

( 1 ) To the Superintendent, Department of Archaeology, Western Circle, Poona :— Supplied Kannada Translations of Historical notes on monuments of Bādāmi, Aihoḷe and Paṭṭadakal.

( 2 ) To the Director of Archives, Bombay State, Bombay :—

- ( 1 ) Note on the condition and importance of the Sōmeśvara and Basavaṇṇa temples at Abalūr.
- ( 2 ) Transcript with a summary of contents of the Sanskrit inscription from Patne, Chalisgaon Taluka, East Khandesh District.
- ( 3 ) Note on the preservation and value of the Pallava Grantha Inscription of Narsimhavarman at Bādāmi.
- ( 4 ) List of sites discovered by the Kannada Research Institute, since the beginning of its existance.

( 3 ) To the Government Epigraphist, Govt. of India, Ootacamund :— A note on the Epigraphical Acquisition made during the year 1950–51.

( 4 ) To R. B. Islur, Esq. Dharwar :— A note on the Tomb of Shahāji at Hoḍige in the Shimoga District.

( 5 ) To the Mamlatdars of Ron and Honavar : — Notes on the Treasure Trove coins sent by the respective officers for examination and study.

( 6 ) To Sjts. Govind Pai of Manjesvar and Sri P. M. Lad, I.C.S., Secretary, Legal Department, Bombay :— A note on the significance of the term *Abhanga* prefixed to the name Abhaṅga Viṭṭala of Pandharpur.

( 7 ) To Dr. D. C. Sircar, Ootacamund :— Information regarding the worship of god Satyanārāyaṇa in Karnatak.

( 8 ) To Shri K. M. Yaḷasangi, Padasur :— A Note on the Ancient College at Sāloṭgi.

( 9 ) To the Chairman, Dēvasthāna Committee, Gadag :— A Note on some important Places of architectural interest.

( 10 ) To Sri B. N. Datar, M. A., Pleader, Belgaum :— A note on the importance of monuments at Belgaum, Gadag, Bādāmi, Paṭṭadkal, Bāgevāḍi and Bijapur for use during the visit of His Highness the Rajapramukhā of Mysore.

( 11 ) A historical note on the contact between Mysore and North Karnatak supplied to the Vice-Chancellor, Karnatak University for use in preparing the address to the Rajapramukha of Mysore.

( 12 ) To the Civil Judge, Senior Division, Dharwar:— Evidence in Court reg. the Abbīgēri inscription dated Śaka 1301.

( 13 ) To the Vidyā Vardhaka Sangha, Dharwar : Opinion on ( 1 ) ಮೋಳಿಗೆ ಮಾರಯ್ಯ ಮತ್ತು ರಾಣಿ ಮಹಾದೇವಿಯರ ವಚನಗಳು and ಯಕ್ಷನಾಟಕಗಳು.;

( 14 ) To Prof. R. B. Athavale, Ahmadabad :— reg. Poetess Vijayā.

## Visitors to the Institute

Among the distinguished persons that visited the Institute, mention may be made of ( 1 ) the Hon'ble Shri R. R. Diwakar, Minister for Broadcasting and Information, New Delhi, ( 2 ) His Highness Shri Jayachamaraja Wadeyar, the Rajapramukh of Mysore, ( 3 ) Justice Shri P. B. Gajendragadkar and ( 4 ) Mahāmahōpādhyāya Shri D. V. Potdar. All of them expressed their appreciation of the work being carried on at the Institute. The Hon'ble Justice Shri Gajendragadkar observes as follows :—

" This Institute has been working for barely twelve years and yet the record of its work during this short period is very impressive. The account of its activities during these years which has been recently published affords eloquent testimony to the broad vision which has inspired the Director's activitites in the field of Kannada Research and the passionate zeal with which he has pursued them. I think Mr. Panchamukhi and his associates may justly claim that by their sustained work, they have secured for Karnatak a place of pride on the map of research activities in India."

Mahāmahōpādhyāya Sri D. V. Potdar of Poona writes :— " I had seen this Institute in its early days when some of its collections were housed in a wing of the Karnatak College. Then next, I saw it better housed in a building in Saraswat Colony. This time the Institute is fortunate in securing a better housing accommodation. However, when would this fine Institution have a building worthy of its unique collection ?

" The Institute has put in very excellent work. The images, the inscriptions gallery, the manuscripts etc. are all proof of the labour spent over the development of the Institute by its Director Mr. Panchamukhi.

" The publications of the Institute make a real contribution to Indian History and culture....

" Karnatak has been put on the cultural map of India by the Institute in a befitting manner."

# ERRATA

| Page | Line | Read | For |
|---|---|---|---|
| 1 | 15 | Places | placces. |
| 2 | 1 | Archaeology | Archaelogy |
| 2 | 2 | " | " |
| 2 | 3 | Archaeological | Archaelogical |
| 2 | 7 | which | wbich |
| 2 | 14 | brim | birm |
| 2 | 17 | in the Museum | in Museum |
| 2 | 23 | archaeological | archaelogic |
| 2 | 24 | reported | reposted |
| 3 | 7 | remanents | remanant, |
| 3 | 9 | Pāṇḍavara | Pāṇḍavana |
| 3 | 13 | Verandah | Varandah |
| 3 | 21 | Sāmbre-māmāṭēk | Sāmbre-māmāṭāk |
| 3 | 28 | hoods of a | hoards of |
| 4 | 5 | mortar | morrar |
| 4 | 7 | Bhājā | Bhōjā |
| 4 | 7 | Kārlā | Kēralā |
| 4 | 24 | King's | King's |
| 4 | 26 | spirits | Spritis |
| 4 | 27 | hitherto | Litherts |
| 4 | 29 | Pāmasā | Bāmasā |
| 5 | 4 | Progress of Kannada Research..(1941-46) p. 6 | Digest of Annual Report..(1940-41) p. |
| 5 | 6 | governor | governer |
| 5 | 14 | ll. | U. |
| 5 | 19 | vogue | vague |
| 5 | 38 | Nāgadēva | Nagadēva |
| 6 | 1 | Kalidēvarasa and Basavidēvarasa | Kalidēvarasa |
| 6 | 21 | Viṭṭhala | Viṭṭahla |
| 6 | 26 | ವಿಠ್ಠಲನಲಂಬ | ವಿಠ್ಠಲನಂಬಿ |
| 6 | 36 | Gazetteer | Gazeteer |
| 7 | 1 | the | hte |
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| 9 | 32 | eloquently | eloqnently |
| 10 | 2 | Progress | progres; |
| 10 | 20 | thesis. | thesis, |
| 10 | 33 | Upādhye | Upādhve |
| 10 | 18 | a case | A case |
| 12 | 15 | Photographer-Artist-Draftsman | Photographer-Artist-Draftsmon |
| 12 | 32 | ARCHAEOLOGY | ARCHAEOLGGY |
| 13 | last line | country | couutry |
| 15 | 4 | bears inscription | bear inscription |
| 15 | 7 | Sukanāsi | Snkaṇāsi |
| 15 | 12 | lintel | linted |
| 15 | 16 | eaves | caves |
| 15 | 20 | a staff | staff |
| 15 | 28 | placed | place |
| 15 | 32 | pillared | pillard |
| 15 | 33 | at | as |
| 16 | 8 | Dānavāḍa | Dēnavāḍa |
| 16 | 23 | is | fs |
| 16 | 24 | alphabets | alphabet |
| 16 | 31 | latter | lattet |
| 16 | 31 | Bhavārya | Bhavadaya |
| 18 | 6 | phraseology | phrasealogy |
| 18 | 27 | at Hāḷatakaṭṭe near | near Haḷilakaṭe at |
| 20 | 2 | Nṛipatunga | Nirpatunga |
| 20 | 9 | completed | complected |
| 21 | 32 | of a jar | of jar |
| 23 | 2 | reference | referenc |
| 23 | 12 | Vāruverṇā | Varuverna |
| 23 | 23 | its | it |
| 24 | 30 | Nāḷprabhu | Naṭprabhu |
| 24 | 30 | Bāgūr | Bagūr |
| 28 | 15 | Ṭaluka. | Taluka, |
| 28 | 17 | Maṇḍpa | Mandapa. |
| 29 | 6 | and | nnd |
| 29 | 38 | Vīrabaṇañju vaṭṭaṇa | Vīrabaṇanju-vaṭṭana |
| 31 | last line | kamme | komme |
| 32 | 4 | Hubli | Huhli |
| 32 | 7 | Poḷalchōra | Polalchōra |
| 33 | 4 | to | of |
| 34 | 11 | materials | matetials |

| Page | Line | Read | For |
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| 34 | 20 | painted | pointed |
| 34 | 22 | female | femele |
| 35 | 22 | year | Vear |
| 35 | 24 | time | tim |
| 35 | 27 | Rāshṭrakūṭas | Rashirakūṭas |
| 36 | 3 | Do [ Jevo ] cha | Do levo cha |
| 36 | 12 | Mārasingayya | Marasingayya |
| 37 | 15 | Muḷānanda | Muiānanda |
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